THE SUNDAY SCHOOL QUARTERLY

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THE BUILDERS' SONG

'So we built the wall.'—*Nehemiah* iv. 6.

J. LONSDALE COX

We built the wall and reared the gates,
We laid the beams at length,
We set the bars and locks thereof,
They clicked in brazen strength.

We builded up the sheepgate,
We sanctified the wall,
From Meah's tower to Hananeel
We laboured one and all!

Bravely the men of Jericho
The goodly work pursued,
Their trowels glanced, their hammers rang,
And gleamed the shaven wood.

From sheepgate unto fishgate
We builded hard and fast,
Priests, rulers, people sweated;
But the work stood firm at last.

Thy servant saw the willing toil,
He saw the people's work;
The nobles of Tekoah
Were the only men to shirk.

Great joy was in my bosom,
And in my heart was song:
As gate to gate was linked by walls,
And bars and locks made strong.

While outside on the hills around,
Indignant and aflame,
Samaria's lords looked on Thy flock,
And mocked Thy holy name.

And as the topstone to its place
By willing hands was swung,
Thy toilworn servants lifted high
Their voice, and loudly sung.

We thought not of our working days,
Nor of our watching nights,
We minded not our unwashed clothes,
We recked not for our fights.

For, as we looked on Salem's gates,
We were like them that laugh,
We saw how fair her walls appeared,
We told the towers thereof.

And throwing down our working tools
With both hands on the hilt,
We sang unto the Lord our God,
For Lo! the wall was built.

THE SENSE OF OBLIGATION[1]

'Thou oughtest.' Matt. xxv. 27.

GEORGE A. GORDON, D.D.

Two pillars sustain the great bridge by which the faithful pass over the deep and stormy ravines of life. One pillar is the sense of privilege, the other is the sense of obligation. Life cannot rest exclusively either on the one or on the other. On the hither bank of the river and on the yonder bank the bridge must rest upon rock. Equilibrium cannot be otherwise attained; and for evenness and just balance in life it must be founded both on the sense of privilege and the sense of obligation. It is essential that men shall be able to say, 'O how I love thy law,' and 'We have done that which was our duty to do.'

Perhaps the normal Christian life is a pendulum swing between the two. This moment we touch the sense of privilege and the next we return to the sense of obligation. One instant we fear as we enter the cloud, and the next we desire to build tabernacles under its great shadow. In following the Master one swings between

[1]Preached in the Chapel, Harvard University, U.S.A.

the awe of conscience and the rapture of love. His appeal comes to-day through the task set before us; to-morrow it will come through the delight upon which we may enter. Every man who enters the tomb of Napoleon is obliged to uncover; soon he becomes absorbed in the high and solemn beauty of the mausoleum. But while he remains within the enchanted place, he passes from awe to delight and again from delight to awe. That would seem to be the normal mood toward human life. We awake in the sublime temple of humanity and we cry, 'How dreadful is this place.' We open our nature in reverence to the appeal of life and we sing, 'This is none other than the house of God, and this the gate of heaven.'

Perhaps these two feelings, the sense of privilege and the sense of obligation are owing to one inspiration. Perhaps it will be found that as with the revolving earth up becomes down and down up, the highest becomes the deepest and the deepest the highest, so as the soul turns toward the Infinite now with the heart and now with the conscience the one divine appeal becomes now the sense of privilege and now the sense of obligation. And sometimes when both the heart and the conscience are struck at the same time, or when the heart is transfigured through the conscience we feel like Bushnell that obligation is a privilege, and with him we sing, 'Thy statutes have been my songs in the house of my pilgrimage.' Perhaps it is the normal way for the sense of privilege to come through the sense of obligation. Look at the old-fashioned clock upon the wall. The force that keeps it going is the weight that is hung upon the chain. This is the poetry that lies at the heart of duty. This is the surprise and charm that come out of the burden of life. Nothing that keeps life in righteous movement can be other than privilege, and nothing can do this that is not weighted with the force of obligation.

Obligation and Reality

1. The sense of obligation leads straight to reality. It is the voice of the personal conscience affirming the reality of the Divine Conscience and the human conscience in society. The sense of obligation, therefore, brings us close to the order of the universe, it touches reality, clears the surface of it and says stand here, build here, live here. It is like the sense of touch. The colour that delights the eye may be an illusion; the music that charms the ear may be purely subjective; the flavors and perfumes that are an exquisite pleasure to the sense of taste and the sense of smell, may have no meaning beyond the sensitive organism. Four of the five senses may revel in their happiest life, and yet existence may be a dream. Colour, sound, flavour and perfume lead nowhere necessarily; they are affections in the sensitive mind, but are they anything beyond? To the blind there is no colour, to the deaf there is no sound, to the callous palate there is no flavour, and when the sense of smell is absent there is no perfume in the rose. Without these four senses these four worlds would not be. Where then is reality? It is given in the sense of touch. It is given through contact with the resisting mass and force of the world. We come to know the reality of the outward world because it blocks our way. Here is the river that you cannot ford, here is the sea that you cannot swim, here is the mountain that stands in your way, here is the rock that resists your digging. We find out the reality of the outward world as the stream might be imagined to find it. It is sent out in one direction by the watershed; it is curved and bent, a hundred times blocked and commanded, checked in this path and driven in that by the conformation of the earth. The ups and downs, the tumultuous miles and the slow-moving, the rapid changes of course among the hills, and the endless windings in the plain are the experiences through which the river might be supposed to come to the sense of the reality of the earth. And in the same way the world that determines and deflects our course, that blocks it and turns it, that compels us to walk and build, cross the land and the sea in conformation to an order that is fixed, reveals its truth through this vexed and often baffled experience. The man who runs up against the rock is thereby brought to confess that the world is real.

Now conscience is this sense of touch for the reality of God and of the souls of men. Pleasure and pain, joy and sorrow, spiritual need and spiritual satisfaction may sometimes fail in the convincingness

of their testimony to the eternal world. But the sense that one owes something, implies that one owes it to reality. We owe something to the Infinite; the sense of obligation depends upon the reality of the Infinite, and if we say there is no God, and the feeling of obligation to him is therefore an illusion, what follows? We bang ourselves against the moral order of the world, as a man who had wilfully put out his eyes might bang himself against the rock. God is there in the moral order of the world, and the march against the order is futile and leaves life broken and bleeding. So with the disregard of social obligation. The social order stands, and the man who tries to get at the sweetness of life, in disregard of his social obligations, finds that he steps upon a spring that throws him into the embrace of pikes and spears. That horrid inquisitional device whereby the victim in attempting to kiss the iron image of woman, was girt and pierced with lances and held in the grasp of death, is the awful symbol by which the moral order reveals its reality to the bad man. He says there is no God, no righteous order, no way which he is bound to take in dealing with his fellowmen. But God and the righteous order, and the path determined for him as a moral being are nevertheless there; and the day that he sets out in search of his own good in contempt of the good of others, that day he puts his foot upon the platform, and touches the spring that will ultimately bring round him the terrible arms of truth, that will lock him in an embrace of agony that will reveal to him through torture the awful reality which he has denied. The way of the transgressor is hard. It is more; it is finally impossible. And conscience is the hand by which we feel after God and find him, the hand by which we grasp the hand of man and know that it is our brother's. Behind the sense of touch is the mass and force of the real world; back of the sense of obligation is the truth of God, the souls of men and the moral order.

Obligation and Reverence

2. The sense of obligation breeds reverence. If this feeling is less evident among us than was once the case, it may be for two reasons. Reverence may have been wrongly or excessively given; and its withdrawal from an undeserving object or its moderation may seem like the decay of the great sentiment. When Oliver Cromwell defied Charles I., when he brought the mendacious king to the block, and when he was supported in that act by those who had suffered and shed their blood for the freedom of England, it was thought that there was a great decay of reverence. When the American colonies defied George III. it was again thought that the Americans were greatly wanting in reverence. If there is a loss of this high feeling among us, it may be because it has hitherto been blindly or excessively given. A whole world of thought is here opened upon the character of belief, upon the nature of the ideals that are presented to the young, upon the type of manhood and womanhood in parents and in the older generation. See to it that the God you offer shall compel reverence; see to it that the Infinite love is set before the mind that has been wronged; see to it that the God and Father of Christ is offered to homage and trust. To what grim and dreadful idol have we often lent the holiest name; and how often our own hearts warm and human have put to shame the God of our worship. See to it that the ideal is that of the man according to the measure of the stature of Christ. See to it that in parenthood and in the older generation there shall be high seriousness, public spirit, sincerity, tenderness and strength. The students of Cambridge could not but reverence Frederick Denison Maurice; the students of Harvard could not but revere Andrew Preston Peabody.

If the decay of reverence is through the loss or weakening of the sense of obligation, we see at once how it is to be recovered. Show what life has cost? Show the cost of life in parenthood, in the incessant service by which the world is kept alive, in the arts and sciences and institutions that have arisen as ministers to it, in the national sacrifice by which national freedom and opportunity have been won, in the immemorial sorrow through which civilization has come to its present richness and power. Bid the young look at Christ giving himself under the whole sovereignty of his conscience for human life. Tell them to reflect upon Christ's estimate of human existence as shown in Christ's sense of obligation, and in his conscientious death

for man. Ask them further to behold with Christ the sufferings of the world. Note with him its toil, weariness, hardship and heroism; regard with him its love and its sorrow, its range and pathos and mystery; listen with him to the voices of its lamentation and the surge of its tidal and momentous hope. Place the young within sight of the cost of life, and it will command the sense of obligation. No one could see God and live; so ran the old saying. No man can see life and not feel in duty bound to serve it. And with the sense that we owe something to life, that we owe something deep and high to it, that we owe our best powers to it in their best consecration, life itself will emerge into august greatness. We shall fear to sin against man or woman because human life is so sacred. We shall see life in something of the inviolateness with which it stood in the vision of Christ. It will be the bush upon the hillside burning with God; and we shall bow before it in a great homage and listen to it in a vast hope.

Obligation and Inspiration

3. The sense of obligation opens into a ceaseless inspiration. The fact that one feels that one is in duty bound puts the availing power in his will. The hope of eminence is an honourable motive. It operates upon the student, upon the professional man, upon the soldier, and upon men in general. The desire for knowledge, or wealth or power, or happiness, or approbation is a great motive in life. But no one of these is equal to the sense of obligation; altogether they cannot take the place of that. They are to the sense of obligation like soldiers to their commander. They are like the Army of the Potomac to General Grant. The army is helpless without him, it is as likely to aid as to defeat the enemy, to rush on to ruin as to move to victory. The General takes the force of his army, covers it with his plan, controls it with his will, carries it to triumph by his skill. And so the sense of obligation works. It keeps the control of life in its own hands. It holds down the headlong sense of pleasure and ambition; the furious longing for eminence and power. It keeps heart and courage in the humble soul, and in all those who feel that they are of small account. It curbs the spirit of the reckless and it greatens the soul of the lovely; it organises all, drills all, commands all, and through the long campaign leads on to victory.

Inspiration for honourable work is a doubtful thing. The desire of knowledge, place, power, pleasure, praise is unreliable. It is like the rainfall in the tropics—a flood this month and a famine the next. The people who work by spells are the saddest of all workmen. They wait for wind and tide, and they are half the time helpless. They are creatures of impulse and chance, and you may have them with you to-day but you cannot count upon them to-morrow. You go by the sense of duty and your friend goes by impulse. That means that the steamer and the sailing vessel are trying to cross the ocean together. It is impossible. The thing that goes by a constant inspiration cannot wait for the companionship of that whose inspiration is inconstant, and as likely to be contrary as concurrent. Go through life in all its departments, and you will see the desperate condition to which they come who depend for their final inspiration upon anything except conscience. There is an Atlas in every human soul, something from God strong enough to stand under the heaviest burden, great enough to support the world and carry it whithersoever one will, with a courageous heart—and that Atlas, that world-supporting hero, is the sense of obligation.

Conscience and the Future Life

4. Confidence in the reality of the future life comes largely through conscience. The wish for existence beyond death is natural, but it may be vain. The intellectual capacity for endless improvement is a prophecy of permanence, but the prophecy may be untrue. The love that counts human life too precious to end at the grave is great. In times of full humanity nothing can be more commanding than this voice of love. And yet there are hours when the universe seems to contradict the estimate which we place upon life. We think that those whom we love are too precious to perish forever; and the insight of love would seem to justify this august estimate as the estimate of God. And yet love needs the support of conscience. Men are here on a moral errand; all that they do concerns the conscience of God. They are answerable to God for the use and abuse

of life, for the manner in which their errand is done or left undone, for the rectitude and the iniquity of existence. This interpretation of human existence through conscience scatters to the winds all doubt about the reality of the hereafter. Men are bound in a moral fellowship, the meaning of life consists in moral integrity, the constant law of life is moral accountability, the supreme issue of life is moral judgment. Life is thus set in immediate and permanent relation to the Eternal conscience. We are even now through the normal action of conscience in serious intercourse with God. The moral sense in its reflection upon present issues, in its retrospective praise and blame, and in its high and persistent anticipation of final approbation and rebuke, is nothing less than a mute and awful dialogue with God.

It is impossible to look at life in this way and yet to doubt that it goes on. According to this interpretation of existence the fact of permanence is assured. It is given in the very meaning of the human career. The anxiety passes over from the fact of future existence, to the kind of existence which one's conduct entitles one to expect. The solicitude is no longer about being, but about God's judgment upon being.

The Puritan's Greatness

Here lay the grandeur of the Puritan faith. It was the interpretation of life through conscience. The typical Puritan lived under the Great Task-master's eye. He felt in his heart of hearts, his amenableness to God for the deeds done in the body. His whole existence was held under moral law, subject to moral judgment, with everlasting moral issues. The Puritan death-bed was sublime. It was the return of one sent upon a moral errand that he might give an account of himself. Oliver Cromwell, the greatest of the Puritans, was a true Puritan in the hour of death. The moral conception of life filled and well-nigh overwhelmed his mind in those great hours. While disease was tearing the body to pieces, his intelligence was engaged with the moral issues of his behaviour in this world, with the ideas of the Righteous God, the righteous requirement laid upon man, the righteous judgment to which man is subject, and the gracious Father in the gracious Christ and faith and trust and eternal peace. What a death-bed is that. What moral sublimities in the heart of physical frailties and distresses. What mockery annihilation seems to be to this high mood sure of its return and its accountability to God.

O my friends, upon this matter of future existence we have kept our natural wishes, we have preserved the sense of our intellectual capacities, we have held on to the witness of love; but have we not lost our consciences? 'Dost thou not fear God,' was the cry of the penitent to the impenitent thief; 'seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss.' There is the clear and grand and sovereign play of conscience; and out of conscience comes the great prayer, 'Jesus remember me when thou comest in thy kingdom.'

The trouble with the man with the one talent was that he had lost the sense of obligation. The word 'ought' was not in his speech, the thought which it covers was not in his mind. This was the essential source of his discouragement. There was indeed for him no hope of leadership or eminence of any kind. The inspirations that came from distinction were denied. Hence the apathy that seized him. Hence the mere wild likes and dislikes that ruled and that ruined his career. If he had possessed the sense of obligation, if he had only opposed to discouragement and passion the quiet force of conscience, if he had said to all the pleadings of laziness and selfishness I ought to do my duty, his career would have been an inspiring success. Then his little achievement with his little power would have set the world's heart on fire for ages. It would have been the parallel to the widow's mite. The infinitesimal gift from the infinitesimal store becomes an unsurpassed magnitude. The humblest life given to God in conscientious service, becomes through its humble issues among the burning and shining lights of the world.

The Need of Conscience

The trouble with us all is here. We need a deeper sense of obligation. We need to consult our pleasure less and less and our conscience more and more. For

the sense of God in his world and the souls of men, for the consciousness of the Eternal moral order upon which human life rests, we must consult our conscience. For the great sentiment of reverence in the presence of man's existence we must ultimately depend, not upon sympathy, or love, or the sense of brotherhood; but upon the sense of obligation. Inspiration with the fullness of the river of God comes not through desire of knowledge or power, or place or praise; but through the passion for righteousness. Certainty about the future can never be the fruit of our wishes, our mere capacities for growth, not even of our love; it is the answer to our conscience. When we interpret life through the sense of obligation, when we keep the word *ought* supreme in our speech, when we look upon our pilgrimage here as a moral errand, when we say in our hearts with awe and solemn joy, 'We must all appear before the judgment seat of Christ to give an account of the deeds done in the body,' we shall live in the happy certainty of the life with God beyond time.

BUILDING UP A SCHOOL.

CHARLES ROPER, B.A.

THERE was no Sunday school at Kilburn when I settled there six years ago. Attempts had been made to establish one by my predecessor, but they had failed. There was a large and poor population very near to the church. Within the church itself there were scarcely any children, and what there were would not be likely to attach themselves to a Sunday school. There was no institutional work whatever being done at Quex Road. As soon as I got to know the character of the neighbourhood, through visiting the homes of the people in connection with the local Distress Committee and the Charity Organisation Society, I saw the great need for further effort, especially in the interests of the young.

At that time we had only one building at Kilburn. It was used for the Sunday services and whatever meetings were held during the week. It had only one class-room, called the committee room, and used as a vestry. As for 'offices' there was absolutely no provision made for mixed assemblies, and so it was quite out of the question seriously to attempt to build up a school of both boys and girls. Over £2,000 was available towards the cost of a church building. I appealed to my congregation and the Unitarian public to double it, and they responded handsomely. At the end of my third year the church was in use, and the necessary 'offices' had been added to the hall.

Unfortunately there was not sufficient money for the adding of class-rooms. I could, however, start the additional work which I saw was so much needed. Some urged me to commence with a Sunday school. Others lamented as keenly as I did the fact that so many boys and girls were wandering listlessly about the streets at night, anæmic-looking, with no smartness in their bearing, and having apparently no interest taken in their physical and moral welfare.

It was not an easy matter to decide what to undertake first,—clubs for these latter or a Sunday school. But why not start both, as some friends advised? Well, we started the clubs first, and for this reason. I saw that if they were to do the greatest possible amount of good they would have to be unsectarian from the first; undertaken from unmixed motives; without any attempt at, or thought of, proselytising; and that moral and physical betterment was the thing to be aimed at. That being so, there could be no suspicion on the part of parents or of the neighbouring churches, while we had no Sunday school, that we might have an ulterior object in enrolling all and sundry boys and girls as members of the clubs. This course was adopted. Small leaflets were printed setting forth the objects of the clubs, and my wife and I distributed them as we came across the young people in the streets. From the commencement we have had most faithful helpers; and the considerable sum of money which is necessary to furnish adequately a gymnasium and maintain various branches of club work has been handsomely forthcoming.

We awaited the opening night with anxiety. We started with a much better membership than we expected, and quickly reached the limit of our accommodation. Our unsectarian basis has been strictly maintained. It matters not to us what church a boy's parents attend, or to what

Sunday school he goes. From the first we have had Roman Catholics, Anglicans, Jews, and Wesleyans, and our workers also have included men and women of various denominations. The Clubs have been in existence nearly three years; they are quite full, and we have a number of boys and girls desirous of joining, waiting patiently, or impatiently, for vacancies. The girls' membership is nearly seventy, while the boys' is nearly sixty. Those at day school pay a halfpenny a week, while those working pay a penny. To us who watch the effect of the clubs from the inside, it is marvellous what a marked improvement results from the drill and gymnastic exercises. Each club meets twice a week, one night being devoted to classes of various sorts calculated to fit the members more fully for their duties in domestic and business life.

While we were waiting for the psychological moment for the birth of the Sunday school, there was another urgent piece of work waiting to be done. My wife and I had got in touch with many poor homes, and we found that there were still a great many women who belonged to no Mothers' Meeting, and consequently were in no Doctor's Club, nor were they systematically making provision for their winter's coal or for the needed boots and clothing for their children. So my wife, assisted by a band of enthusiastic helpers, started a Mothers' Meeting. A mere handful came at first; but the number rapidly grew, and it became necessary to limit it to seventy-five. Many more would join if we would have them; but the ladies work on the principle that it is better to have a limited number whom they can really keep in touch with in their home life, and make friends of, than to enrol so many that they would be little more than names. An average of over fifty attend. The various thrift clubs are flourishing, and it would be interesting to record, if only space permitted, what things are attempted and how much is accomplished. The meetings are characterised by hearty singing. It would do Rev. H. W. Hawkes' heart good to hear the mothers roll out the words of his delightful hymns to Sankey and Moody tunes. There is always an address given to them on some interesting topic, and just at present a lady doctor, provided by the London County Council, is giving the mothers a series of valuable talks on 'Home Nursing.'

Now for the final step. Just as we hoped and expected, some of the mothers began to ask whether we had a Sunday school, as they would like to send their children to it. We found that many of the children went to no Sunday school at all, and sometimes the frank excuse was that the parents could not stand the orthodoxy which was generally taught. So after telling them what Unitarianism was, and that our work would be on Unitarian lines, we started a school. My 'curate' and I canvassed beforehand, and were sure of an encouraging start, which was made on October 2nd, 1910. Twenty-eight scholars of various ages and sizes turned up. I think I may say that the school has had a remarkable and unusual growth. In thirteen months we have enrolled over two hundred scholars.

The week following enrolment the new scholars' parents are called upon, told the character of the school, and asked whether they have given their consent. I have acted as superintendent, and have adopted a drastic and constant revision of the roll. Sixty scholars have had their names crossed off, of whom some have removed from the district, while most of them have been taken away owing to orthodox influence. A new scholar is always asked whether he has been to another Sunday school; and, if so, when and why he left. We discourage the enrolment of anyone who has just left another school to come to ours, and always call upon the parents before finally accepting him. It is astonishing, and pitifully amusing to observe the agitation and alacrity with which an orthodox teacher, who for six months has never been to the house to ascertain why her scholar was absent, visits the parents when she hears that Johnnie has joined our school, and by means of a false description of Unitarianism, and by declaring that it would be better for the child's soul that he should run about the streets than come to our school, she tries to prevail upon the parents to send him back again into the 'true fold.' Notwithstanding these things we have one hundred and forty *bona-fide* scholars, with an average attendance of over one hundred in this inclement wintry weather; and be it remembered that in such a poor neighbourhood many children are so badly shod that on Sundays,

at any rate, they are kept at home if it rains.

We have ten classes, ten teachers in regular attendance, and a superintendent. We hold a teachers' meeting once a month, and naturally we are at present in an experimental stage with regard to many matters. None of our teachers have taught in a Sunday school before. They are very busy people, and it is no easy thing for them to prepare their Sunday lessons. It is a high sense of the value of Sunday school work amongst such a motley crowd of children as we have that has urged them to forfeit their weekly leisure. I can well imagine that if any official and experienced visitor came to our school he would find criticism a very easy task. We have not yet stereotyped ourselves into a rigid method good or bad. We are just quietly finding our feet, consolidating our material, endeavouring to create an *esprit de corps* and maintain discipline that does not by any means come of itself in a new school such as ours. If a scholar is absent for two weeks he is visited. As soon as they are old enough scholars are invited to join the clubs, and in future they will have preference whenever vacancies occur. Charity begins at home, though it does not end there.

At the outset our singing was of the most wretched description; at least, so it sounded to me after experiencing the joyous, hearty singing of the north. This was probably partly due to our tunes being unfamiliar to the children; but more especially to the very mixed constituency we had. However, we pegged away, worked the scholars up in special hymns and tunes for special occasions, brought them into the church and gave them prominence, so that already we have quite creditable singing, and in course of time we hope to excel in this department.

In general conduct the girls give us most trouble. Is this the experience in all new schools? They are distinctly less amenable than the boys, except in the younger classes, and there the tables are reversed. A frequent rearrangement of classes has been forced upon us owing to our rapid growth, and that has not contributed to good order. We are, however, distinctly emerging from our difficulties, and there are many very encouraging things about our enterprise. If only some fairy would run us up a few class-rooms in which we could isolate certain of our classes on Sunday, and in which we might engage sections of our crowd of Club boys and girls on week-nights in more personal intercourse with the workers, what a blessing it would be! Do you know a fairy when you see one? And could you kindly direct the flight of one over this way? I am sure that the acquaintance with our needs would be quite touching to it.

I have only been able to give a slight outline of our work. You would have been interested, I am sure, in our sand-garden, our drill competitions, our efforts for obtaining situations for both boys and girls, and our goose club. The details you must try to imagine, at any rate for the present. If by chance there should be any readers of THE QUARTERLY desirous of starting clubs or mothers' meetings, and would like to have the benefit of our experience, we will most gladly let them have it for the asking.

DISCIPLINE

MARY FRANCIS

BEFORE the time of the Elementary Education Act, Sunday school teachers had to assist in the mental as well as the moral growth of those who came to be taught. Now, the aim of the Sunday school teacher is to promote the moral well-being only of the scholars in attendance. Having more advanced material to work upon, and only the moral side to develop, the work should be in comparison easier than formerly

Children develop very slowly. They are imperfect long after they leave our care. Most children grow at much about the same rate: these may be called the normal children. A few are very much slower in their development, but Sunday school teachers have so little to do with this class that it may be practically ignored. There are others again who show such keen mental and physical activity, who so outstrip their fellows, that guardians and teachers have much ado to keep pace with them. It is this element which creates so much disturbance in a class or school. It is the 'troublesome' boy or girl who harasses

the teacher so much more than all the normal children in a class.

The Troublesome Scholar

The question faces everyone at times: 'What shall be done with the "troublesome" scholar?' Of course, many methods of procedure will suggest themselves, as varied as the chief characteristics of the teachers themselves; in fact, it largely depends on the character of the teacher what *is* done with the scholar. The quickest method of dealing with the difficulty is to turn the lad (it is usually a boy) out of the class or school: but the teacher who does that has *not* overcome the difficulty, instead, he has been overcome by the lad. Moreover, in so doing he has distinctly ignored the aim for which the school is established, viz., to promote the moral development of the scholar. Christ's command was to 'Suffer little children to come unto me.' Mark well! not the clean, good, well-behaved, never-give-the-least-bit-of-trouble order of beings but 'little children,' the mischief-loving, frolicsome, dirty, poor, ignorant, troublesome, as well as the others.

Some teacher, more charitably disposed, may say, 'Oh! give him another chance!' and at the very next opportunity the scholar takes the chance and gives the same trouble again.

If teachers are long-suffering he gets many such chances, and their lives are made burdensome in consequence. Did it ever occur to them that they are the chief offenders by reason of their own imperfection or ignorance? Of course, as Dr. Bickersteth, speaking at Bradford in 1906, remarked, 'There is a considerable deal of difference among Sunday school teachers just as there is between fossils, icicles, and sunbeams,' and, in direct proportion as these are the leading characteristics of the teacher, will be his ability to deal with scholars in general and the troublesome scholar in particular.

In a former paper I have tried to shew how the mental development of the children proceeds upon certain definite lines and may roughly be classified into three stages —Observation, Inquiry, and Inference— and that our teaching should be directly based upon these stages of mental development. Let us pause and take a brief survey of a well conducted elementary school.

The Day School

We enter the forecourt or playground. A goodly number of children of all ages and sizes are scattered about, some chatting, others playing, some making a considerable amount of noise. At the first sound of the bell or whistle, as if by magic, lines are formed, a signal is given and the children march into their appointed places, punctually, promptly, and orderly. After the roll has been called and the children have assembled for hymn, prayer, and Bible-lesson, we pass through into the class-rooms. Apparently, monitors have been busily engaged putting out the various pieces of apparatus or books to be used. The lessons proceed. We feel inclined to wonder how a slight woman can manage to keep those fifty babies amused and cheerful even without teaching them. We pass on: in another room we notice fifty or more girls or boys of a larger size, interested maybe in some oral lesson or keenly alert to discover some new rule. Still further on, some tall lads or lasses, almost grown-up we think, are going through physical exercises with a precision and finish we admire. The whole atmosphere is pervaded by a keenness, attention, concentration, and heartiness which is the more marvellous that we do not understand how such results are achieved. A bell sounds: lessons change and the children are dismissed in a perfectly orderly manner, without friction or commotion. You may say, 'Oh yes, that is all very well, but the day school teacher can *compel* obedience; he can administer corporal punishment if he chooses to do so. The scholar knows this and is deterred from breaking rules by the knowledge.' Truly he *can*, but examination will prove that corporal punishment is conspicuous by its rare occurrence.

Or again you may say, 'Day schools are staffed by professionals whose business it is to teach and who *ought* to be able to do it better than amateurs.' This is undoubtedly true and, unfortunately, we cannot obtain the professional system in our Sunday schools. It is not surprising that so few professional teachers are to be found in the ranks on the first day of the week. Teaching exercises great nervous strain even when one is in love with one's profession, so we cannot be surprised that

the teacher gets what rest he can *when* he can.

If you ask him 'What is the secret of this success?' he will probably sum it up in one word—'Training'—for, as Mrs. Browning puts it:—

'The best men doing their best
Know, peradventure, least of what they do.
Men, usefullest in the world, are simply used.'

And that, I may add, without stopping to analyse whys or wherefores.

All this sounds very discouraging. Surely we had better discontinue our efforts! We give up our little leisure, perhaps come a long distance, only to be told we are 'unprofitable servants'! We are overwhelmed by a sense of failure or, at the very least, by a sense of imperfection. Is it worth the sacrifice?—for it *is* a sacrifice. We could spend our time so much more pleasurably to ourselves, and that too without the expenditure of patience, labour, or money.

It is well worth the sacrifice. There are countless difficulties to be overcome, often a weary sense of failure to be borne, but the fact that we realise there *are* difficulties is the first stage in their conquest. If we can but take heart and march forward, undaunted by the difficulty, like true Britons never acknowledging ourselves beaten, our obstacles and failures simply serving to spur us on to more earnest and determined effort, there is little doubt that with such a spirit we shall conquer in the end.

'The prize, the prize secure—
The athlete nearly fell.
Bore all he could endure,
And bore not always well.
But he can smile at troubles gone
Who girds the victor's garland on.'

Let us give our next consideration to the teacher himself. Teachers may be divided into

Three Classes

CLASS I.—Those who teach from a desire for further social intercourse. There are teachers who act from this motive. Of course they may become acquainted with some people whom, perhaps, they would not know in any other way, but for such it would be better that they should give up teaching at once. The *teaching* will suffer, will become careless and perfunctory, the *class* will suffer, the children will become listless and inattentive or will find amusement in the forbidden; the *teacher* will suffer, will feel bored and soon tire of the work. There are plenty of channels other than the Sunday school through which fellowship may be sought.

CLASS II. are those who teach from a sense of duty. There are many in this section who are eminently unfitted to be teachers at all, and yet, with a field so wide and with labourers so few the Sunday school can ill afford to spare one such worker. It has been well said, 'One volunteer is worth ten pressed men.' The man or woman teaching for duty's sake will often feel discouraged, often have to wade through the 'Slough of Despond,' but, never fear, firm land will be found at the other side. Experience teaches. There is no effect without a corresponding cause. Such teachers need to criticise their own methods, asking themselves what constituted the failure, and, having persuaded themselves that they have really got to the root of the matter, watch carefully against its recurrence.

CLASS III. are those who teach from a sense of love. Children appeal so strongly to these teachers that they are instinctively drawn to them. Such people cannot help themselves. They are like the little girl who when asked why everybody loved her, replied, 'I suppose because I love everybody.' They must love and teach children whenever, wherever and however they find them. Do they ever make mistakes? Plenty! Are they ever discouraged? Often! But they take their courage in both hands, and with a cheerful 'Let's try again' achieve their object *in spite of discouragement.* These are they who will most effectively manage the 'unmanageables'; they feel so assured it is not the will of their Father in heaven that *one* of his little ones should perish.

The Reason of the Trouble

Why does the troublesome scholar exist in so much greater proportion in the Sunday school than in the elementary school? It is chiefly owing to the lack of discipline. A well disciplined school means the orderly progression of events, from the assembly of the scholars to their dismissal. Now this want of discipline is decidedly marked in many orthodox and heterodox Sunday schools, and the further

question arises, 'To what is it attributable?'

George Eliot wrote: 'It never will rain roses; if you want more roses you must plant more trees.' So, if you want good, honest, upright, faithful men and women these qualities must be implanted in your boys and girls, for the child is father to the man.

If we remind ourselves that we are 'all children of the same great God' we may possibly also remember that teacher as well as scholar is human, and, therefore, capable of making mistakes; moreover, that we are equal in the sight of God. Being also 'heirs to some six feet of sod' we are mortal, and, therefore, imperfect. One of the greatest and most regrettable mistakes anyone can make is to treat the little ones as though they were very inferior beings. No teacher with the true spirit of love could treat a child with patronage or superiority because he was young, or poor, or troublesome. Pride of birth, pride of position, pride of intellect should have no place in relation to the teaching of God's 'little ones.' We, as teachers, are wiser and perhaps more refined because being adults we have had greater opportunities for culture, but this should not be forced upon our scholars to their disadvantage. We should aim at reaching our lowliest and humblest scholars by approaching them in a spirit of love and trust which will, in its turn, beget love and trustfulness. Children are very keenly observant, and if they notice any quality which calls forth their admiration they are very quick to show their appreciation. It is precisely for this reason that your troublesome boy or girl is ringleader in every mischief afoot. He or she has more pluck, more daring, is stronger, has a more forceful character. The normal child soon tacitly acknowledges this and follows the leadership forthwith.

Whether or not adults lose this power of penetration with advancing years, or merely fail to exercise it, I cannot say, but it seems to me that as they grow older many forget that they were once children themselves—indeed are now but 'children of a larger growth'—and they fail to observe that they are under observation: that any mannerism, weakness, obstinacy, or vacillation will be speedily detected and NOTED. Generally speaking, it is precisely these qualities which prove a stumbling-block in the path of the teacher who is actuated merely by a sense of duty. Doubtless we have all heard the story of the man who could not speak without twisting a particular button of his waistcoat, but one day having lost it or had it removed, he stuck and could proceed no further. A mischievous laddie would have experienced the keenest delight in cutting off that button himself and *watching for the result.*

Want of Preparation

A fruitful source of disorder is the want of preparation on the part of those in authority. Don't wait for the scholars to arrive before the hymns, special service, or heads of the lesson are selected. Like the Merchant of Venice be ready to say, 'I am armed and well prepared.' If not, you are inviting disorder while these matters are under consideration.

Children are very fond of asking questions, but encouragement may lead to an unpleasant time for us notwithstanding preparation. Why shouldn't we acknowledge that we cannot answer or have made a mistake, if such be the fact? An obstinate person will maintain a mistake because he thinks it will lower his dignity to admit it; a vacillating person is never sure which side is right, and so talks all round the subject—talks in a circle, so to speak, but never touches the centre. Does any one imagine this is not perceived by the sharp scholar? With what result—simply, that he begins to dislike and distrust, and ends by despising the person whom he should respect.

On Issuing Commands

'Obedience is the first law of nature.' Children naturally expect to be made to obey, but instinctively discover whom they may with safety disobey. Commands should be issued with great discretion and as *seldom* as possible. Some teachers give commands followed by threats: 'Do this or ——' Occasionally the fulfilment of the threats would be found a difficult undertaking; he who utters them may not have the remotest intention of carrying them out. This is soon discovered and later commands are disregarded.

'He rules well who has first learnt to obey.' A certain amount of absolutism

is essential in the initial stages of teaching, but our object should be to produce a self-governing body subject to law and order because it *is* law and order. When commands have to be given they should have firm and distinct utterance, and should be of such a nature that they admit no question of disobedience. Wherever possible let the children know the reason for such a command. They will usually be found quite ready to admit the justice and necessity if judiciously pointed out. Should there be one daring spirit who likes to *try* whether it really *was* meant, repeat this order and see that your command is carried out even though the whole school be kept waiting meanwhile. The importance of the eye and the ear cannot be over-estimated: they are often more effective than the voice. Watch carefully, listen attentively, and speak as seldom as occasion requires and you will not have to complain so frequently of disorder. At the same time, while it is advisable to hear with both ears and see with both eyes, it is well sometimes to '*put the telescope to the blind eye*'; in other words, don't make fault-finding a business. Minor faults can oftentimes be more effectively dealt with incidentally or at some later stage.

If one is to issue commands so seldom, how, it may be asked, are we to get and keep order? Have you ever tried government by suggestion? You know that a row of unguarded electric buttons placed on a level with a boy's eye forms an almost irresistible temptation to his fingers; that the bannisters suggest a quicker mode of descent than the stairs; that a ladder prompts climbing: why not try the same method in the schoolroom? The lad of energy will jump at the bait. Attention once obtained is not difficult to maintain. Teachers can render very efficient aid to the superintendent if they will firmly discourage the first attempts at disorder; and, if the lesson has been well planned and proceeds along psychological lines, such as indicated in my previous paper, there is little doubt that the order will be maintained till the end of the hour.

Humour

Lastly: if a teacher can combine a sense of humour with his powers of government he will seldom have to ask 'Why strive and strive again only to fail?' Truly, it may be called 'the saving sense of humour,' for it wipes away the offence even while it is being committed. Those most conscious of imperfection in themselves are the more inclined to be lenient to the faults of others. We men and women are imperfect too and often come short of God's requirements, but in strengthening the young and feeble and helping them to tread with firmer steps we gain support ourselves and find a surer footing in our march along life's highway. If we or our scholars were perfect earth would be no place for us. We shall make mistakes, of that there is little doubt; our scholars may prove somewhat also trying, but whether they give much or little trouble—

'Forbid them not; unless ye bear
The childlike heart *your* heart within,
Unto my kingdom ye may come
But may not enter in.'

SCRAPS FROM MEMORY'S DIARY

JOHN E. HOYLE

III.—A Call to Sunday School Teachers

Awake, awake!! Are you aware that you are charged with being in the rear instead of in your true place, the front?

At the recent national conference of the Child Study Society, it was freely remarked by those interested that Sunday School support was terribly meagre. It was the proud boast of our predecessors that they were pioneers in the work of educating the young. Times have altered. Our national system of education has greatly narrowed our work, but pioneers we have been and pioneers we should remain. Altered conditions should make our work more effectual, but instead of that we have been marking time whilst the ranks of secular educationalists have been closed, and their march onward has left us far in the rear.

Do we realise that our place should be in the front? I have an idea that in certain circles we are referred to as 'Well, er, er—only Sunday school teachers,' and we ourselves have not cared or dared to think that we had any definite place in the educational system of to-day. Does our opinion and our presence in certain

cultured spheres need any apology? If so, let us wipe out the stain.

Our Standing

In thinking of education I prefer to take the definition of Sir James Creighton Browne—the direction of growth. In the different spheres of the activity of the human being, physical, mental, moral, and spiritual, we ought to be in the fore with our influence, because without desiring to appear in any way egotistical it is our function to bring this growth to maturity.

Child Study

Great and many are the changes which have taken place in child life since the following passage, taken from an old book, was written: 'Even wise men have more care to find a cunning man for their horse than a cunning man for their children.' It is about three hundred years since these words were written, but it is still possible to find men who think more of their coursing dogs than of their children. But there is no doubt that we are in the throes of a great revolution in all matters bearing on the child life of the nation. To trace step by step the progress which has been made, and note all the agencies which have been at work is not my purpose; suffice it to say that we are now face to face with a situation different from anything in the past history of mankind.

Now are we, as Sunday school teachers, to the front in this great work? True, many of us can do little more than *observe*, but if we each did that, and made the best use of our observations, our action would be worth while. In a certain way child-study is nothing new; love and care have always been, in a greater or less degree, the just thought of parents. Think of the self-sacrifice of Hannah when she handed over her little Samuel to Eli for him to train in God's service; or the tender care bestowed upon Moses by his sister after he had been found in the bulrushes. But there is a way in which children have never been fully studied as at the present time, and that is scientifically. Science, we are told, is organised knowledge, and it is this knowledge which we as teachers may now use, seeing that it is within our reach as it has never been within the reach of teachers hitherto.

W. B. Drummond, in an introduction to child-study, published not long ago, tells us that it is essential that anybody who undertakes child-study seriously should be possessed of a knowledge of the sciences (of scientific method). I will try to put this point in another way. A child comes into the class of one of you next Sunday; you look at him and ask yourself, 'Of what is he composed?' Your answer is 'Body, mind, spirit.' Now we are told that the science of the body is anatomy; of the functions of the body, physiology; of the spirit, theology; and so on.

If that child's body is causing him pain, are not his mental powers affected? How can he think aright? If he cannot reason clearly are not his views of religion apt to become distorted? Seeing that opportunity, circumstances, will not allow all of us to study scientifically, what should we do, what is it that mutual love pleads for us to do? and, above all, what is it that God our Creator demands of us? To use to good effect the knowledge of child-life which is now within our reach, knowledge which is being, day by day, made more complete. Doing that, turning to our own use the knowledge which has been patiently accumulated, we shall enrich our own lives and add honour and glory to the men and women who are spending their energies in its pursuit.

Specialists

Every new movement brings into being extremists; and child-study is no exception. W. B. Drummond tells us how the anthropologist, unable to get at the primitive man, turns to the child as his nearest representative. I wonder what satisfaction the anthropologist would have found in one of our boys who persisted in kicking the superintendent! Next comes the archæologist who spends his time in comparing the scribblings of 'Mother's Darling' with the carvings and drawings of prehistoric races. Fancy the philologist in his endeavours to understand the origins of human speech, forsaking the apes and savages (the latter, no doubt, with a sigh of relief) to spend his time in the nursery. And the sociologist. The latter's motto has been changed; it is now 'Prevention is better than cure.' So say we all. It is better to put up the fence than have to run for the ambulance after the

mischief has been done. Our children must be protected from the ravages of intemperance, the effects of unhealthy dwellings, improper feeding, and a host of other evils.

A famous Scots doctor reminds us that some years ago the child was treated as a man. Man or woman, it is found that the complaints of childhood need special study, many of the disorders of children not appearing in adults at all. It is rather startling to find that stupidity now requires medical treatment. There was a time when it needed eradication by the free use of the schoolmaster's cane. Think of the happy time when a certain dose, taken three times a day, will remove this undesirable germ from our midst! It is an open question whether children or adults will require the most.

Though these men of learning are often regarded as faddists, their work and their word must be respected, because, if we are to lay bare the great mysteries which surround human life, these are the men to whom we must look. The man who gives his life to real scientific research in the interests of child life, may be likened to the guiding star of old; and if we are to be the wise men we shall follow whithersoever he may lead. We may meet Herods of bigotry on the way, but we shall be surely led to the place where we can behold the child, free from the wrappings of ignorance and misunderstanding which have so long encircled him. Then, we shall behold a pure germ of life and, having wisdom and understanding, aided by the spirit of Jesus Christ, we shall know how to care for, train, and nourish the child, from the love, strength, and beauty of our own lives till, childhood left behind, manhood blossoms forth into blessing to the community and into fresh honour and glory to the God who gave him being.

The Fascinations

Frederic Douglas How in one of his books says 'The imagination of the poet, the novelist, or the advertiesr of patent medicines is as nothing to the imagination of the child.' The teacher who will spend a little time in trying to follow the child in his wonderful journeyings through the realms of his fancy will never cry out that the work is dull and monotonous. With what wonderful ease can these little folk meet goblins and fairies on their way! Then comes the questioning age with its 'Whys' and 'Hows.' James Sully tells us that many of the questions which the busy listener would pooh-pooh have real scientific value behind them. Teachers imbued with the new spirit of the age are adding freshness and beauty by each new contact with their classes.

The Reward

Do we seek reward? Reward is inseparable from our work. Think of the beautiful words of Dr. Arnold: 'No student can continue long in a healthy religious state unless his heart is kept tender by mingling with children.' Yes, we are in a position to teach, instruct, and guide these little ones; but, after all, are we not reminded of the man who takes up rose-culture? He must take infinite pains with his work, have a heart filled with enthusiasm, and above all a head crowned with wisdom. That which is his, is also our reward. There steals into our lives, perhaps unconsciously, the very beauty of the thing we are handling. The beauty and sweetness of the rose is not to be compared with that of the child. His buoyancy will make us young again, his sweetness will help us to forget the bitterness we sometimes have to taste, and, above all, that precious fragrance of childhood, that simple trustfulness in the Heavenly Father, shall be ours also.

THE PLAN OF LESSONS FOR SIX MONTHS, issued by the Manchester District Sunday School Association, is supplemented by LESSON NOTES which deal with the general subject for October—Man: and November—God, the Supreme Creator. Capable teachers must rejoice at the really useful publications that are being provided as helps. Communicate with Rev. H. E. Perry, Stockport.

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LESSONS FOR INFANT CLASSES. Miss Tarrant's little book of fifty-two 'outlines' will be welcomed by teachers of infant classes. These notes have been proved in actual use, and were asked for by the Sunday School Association. Limp cloth, 6d. How to make the best use of these notes may be gathered by consulting Miss Tarrant's lessons, especially XVIII and XIX, in the QUARTERLY for July, 1911.

Man who lives to die, dies to live well,
So if he guide his ways by blamelessness
And earnest will to hinder not but help
All things both great and small which suffer life.
—*Light of Asia.*

A SUNDAY SCHOOL IN SIOUX CITY[1]

MANLEY B. TOWNSEND

My dear friends across the sea,—

The Editor of the SUNDAY SCHOOL QUARTERLY has asked me to write an article about our Sunday school, and I have decided to put it in the form of a letter. In the first place I want to send to all the members of the Unitarian Sunday schools in Great Britain and Ireland the cordial greetings of our school in Sioux City, Iowa. We are separated by the great Atlantic, and again by half the width of the American continent, but we are most of us one people racially, and we are all one in the great religious truths for which we stand. We are brothers and sisters in a common cause. Therefore we send fraternal greeting.

Our school is not the largest school in Sioux City, but it is the best. This does not have to be proven. In fact, we admit it. We have an earnest superintendent and splendid teachers, mostly young men and young women. For the little tots we have a trained kindergartner. She teaches simple songs, tells stories, and they march and use the sand table to illustrate the lesson. The little ones love their class and are eager for Sunday to come. I have a large Bible class studying the life of Jesus from the book of Mark, and between these two there are nine other classes of all ages.

Connected with our school we have the Boy Scouts. This organisation started in your country, but it is spreading rapidly all over ours. We have four patrols of eight boys each. They meet every Tuesday evening for instruction and drill. The boys learn natural history, first aid to the injured, signalling, how to conduct a business meeting, and all sorts of interesting things. There is a weekly drill for physical culture and discipline, but it is not a military organisation. Occasionally there is a debate. Unruly or delinquent members are court-martialled and proper punishment is meted out. Every other Saturday I take the boys out into the woods for what we call a 'hike'—or tramp. We are out all day. We play scout games, like 'scout the deer,' 'scout meets scout,' and so on, and I teach them all about the birds, trees, wild flowers, butterflies, and wild animals we meet. The pleasantest part of it is the noon-day meal. We build a fire for each patrol, cook and eat our meal, and then lie around on the grass and tell stories. About the only good places for us to go out here are in the ravines, which the rivers and streams have cut into the prairie. They are timbered, but all the rest of the country is a vast, treeless prairie, except where the farmers have planted trees around their houses. I would like to take my scouts out in the fine woods of your beautiful country. New England, where I used to live, is more like Old England than this country. But the people out here, especially the leading people, are the descendants of the people who have emigrated from the British Isles.

Once a year our school has a picnic out at the lake, and frequently we have social gatherings, where there are games and refreshments.

I give a short chalk talk every Sunday, which the children like very much. We are using the Graded Course of Lessons[1] published by our national Sunday School Society, and think it is the best course ever put out in this country. We try to teach the truth so that children will not have to unlearn their childhood instruction when they grow up. Have you ever heard of the teacher who gave her boys the story of the new wine that was put into the old wine skins, and how the skins were burst? She told them to come the next Sunday prepared to tell her the parable and also to tell her what it meant. The next Sunday she asked them to give their interpretation, but no one seemed to be able to answer until one bright little fellow said he thought it meant that 'if you put new religion into an old man it will burst him.' In our Sunday school we are trying to put new religion into the children, so that, when they grow older, they will be grounded in the truth and fortified to live their lives worthily, as

[1] [If teachers will read this letter to their classes it will enable their scholars to realise that though vast distances separate religious workers, the work of God and man is being carried on in the same spirit the world over. Other articles dealing with Sunday schools in other lands will be found in the QUARTERLY for October, 1909, January, April, and October, 1910.]

becomes the sons and daughters of the living God.

Again extending you fraternal greetings, and wishing you abundant prosperity in this work that we all have so near our hearts, I am, Yours in the unity of the spirit,

MANLEY B. TOWNSEND,
Minister of Unity Church,
Sioux City, Iowa, U.S.A.

THE SUNDAY SCHOOL AND CITIZENSHIP

A. ERNEST PARRY

THERE is no need more clamant at this hour than that of good citizens. There never was a time in the history of the world when all the perplexing questions which we group together under the general head of 'social problems' were more acutely felt, or more earnestly and sympathetically studied by men of all walks of life, of all complexions of political opinion, and of all shades of theological conviction, than they are in our own day. One of the most hopeful signs of the times is this widespread and genuine interest in social questions. It is a good and glorious thing to be alive in England to-day, because he who reads the face of the sky knows that this generation, if it remain true to its best impulses, will make it a better and a more glorious thing to live in the England of to-morrow.

To be sure, there are some who profess to see signs of decadence in certain modern social phenomena; but I think recent unrest and dissatisfaction in the labour world are not caused by increased distress and destitution among the workers. They are not being dragged down to lower levels. The dissatisfaction is to be traced to the fact that the conditions in which they live have been so far improved, and education has so vastly enlarged their outlook, that they are becoming increasingly impatient of the things yet remaining to hinder their more rapid attainment of still further advantages. There is no room for despair or anxiety if only we can produce good citizens, and inspire the labour movement with that 'generous idealism' for which Professor Henry Jones makes an eloquent plea in the decennial number of the *Hibbert Journal.*

A Training Ground

Now I claim that the Sunday school ought to be regarded as an institution for the training of boys and girls in citizenship; but I do not make this claim in exclusion of other aims, and, as you will observe, I give a wide interpretation to the term 'citizenship.' Training in citizenship, however, if not of first and paramount importance in the Sunday school, ought never to be lost sight of, or neglected. Indeed, good citizenship, if rightly and broadly interpreted, embraces and connotes and demands almost every other quality that is fine and desirable in human character and conduct. In modern life the truly religious man is of necessity a good citizen. If you set out to live the religious life without realising the sacredness of your relations with your fellow-men, and your duties to them, you are pursuing a vain shadow; you are only fulfilling a portion of your religious obligations; and by refusing to give yourself to the service of mankind you are cutting yourself off from one of the finest inspirations and stimuli for the development and perfecting of the individual character which this life has to offer. The virtues of the cloister are not remarkable for their robustness. Let us not pray to be taken out of the world. It is only by living in the world, but not 'after the world's opinion,' and by going into the midst of the crowd fortified with 'the independence of solitude,' and keeping true to its solemn messages and inspirations that a man or woman becomes really morally great and religiously strong.

Now that is just good citizenship. Good citizens are honourable men and women who carry their righteousness into public life, as into their business life, and their private social life. The righteous citizen stands, *inter alia*, for temperance in all things, frugal living, purity, truth, sympathy, sincerity of word and deed, earnestness in his daily work, and readiness for public service when required.

For one who works quietly and largely behind the scenes in municipal affairs, there is hardly a more disappointing or saddening task than to approach in a semi-official capacity men who are known to be eminently fitted by education and character for public life, and, having requested them to relinquish a portion of their placid and restful home life for the sake of serving

the community in some public office, to be met with firm refusal on the ground either of a modesty that is false, or an unwillingness to face strife that is unworthy and inexcusable. Therefore I say that one characteristic of the good citizen is readiness to serve the public when the opportunity calls.

Public Opinion

We recognise the force of public opinion in local and imperial citizenship. How is public opinion formed? We keep our eyes on public men; we watch and criticise men in business and in their social relations; and this interchange and play of criticism,—criticism of words, actions, and attitudes,—creates this potent thing—public opinion. That is the way in which we are all influencing for good or evil the trend of thought and action in public affairs. But most of us pursue that method only, and it has a tendency to blind us to a far greater opportunity, and much more hopeful method of influencing public opinion in the right direction. Amongst all the hundreds of boys and girls in our Sunday schools there must be many who will take high places, or at least occupy responsible positions in public life. I do not need to remind you that our own denomination, small as it is, has produced a considerable number of public men and women. In Liverpool alone we have supplied public life with many influential citizens whose names are as familiar as household words, men and women whose memory is fragrant and whose good deeds live after them. Perhaps we have boasted of them overmuch. Yet why not boast? Why not let our light so shine before men that they may see our good works, and glorify—not us, indeed—but the Father in heaven? What we ought to recognise is that these rare examples *are* examples,—exemplars for us, and that they might be more common, if only we were wise enough and skilful enough to cultivate their kind of character in the children entrusted to our care. Let us not evade our obvious duty in this regard by taking refuge in the doctrine of heredity, and say, 'You must catch and train the ancestors of a man before you can rid him of undesirable elements in his moral constitution,' for, in spite of Mendelian and other theories and hypotheses, I think it has not yet been conclusively proved that acquired characteristics are not inherited. The question is at any rate an open one, and until the Lamarckians and the Weissmannians have settled their differences, we may as well act as if acquired characteristics were inherited. The doctrine of heredity, in certain statements of it, is sometimes made the refuge of the incompetent and ignorant, as the depraved make it the excuse for their own blemishes. In this manner it is sometimes made use of with respect to hideous sins which I believe are as preventable as those physical diseases of which we are even now getting the upper hand. A man can at least control his thoughts, and nourish the virtuous impulses and feelings, and at the same time starve the impulses which belong more to the brute than to man.

A Hopeful Fact

We may keep in mind this hopeful fact about heredity: the cultivator of plants or animals knows that what has come once by accident may be almost indefinitely repeated or multiplied by design. The soul of the youth is very plastic, easily worked, readily moulded. The power and potency of early training and influence in the building of character can hardly be exaggerated.

We know how in human history, the great man, the hero, the heaven-sent leader, seems providentially to arise in the hour of greatest need, and nature does not appear to stop to inquire very carefully into the ancestry of a man before she calls upon him to lift his nation, or the race, to higher levels. Let us believe that Providence raises up the extraordinary man as a type or pattern for us. We can multiply that kind of man by wise training in youth, and by creating in a score of ways the atmosphere most favourable to his growth. 'Oh, what a world this might be,' if only we were really convinced that the qualities, the disposition, and character of the next generation must be largely determined by our influence on the young before they reach the age of eighteen! If only we loved and honoured them more, we might produce in abundance from the material we already possess, men and women of divinest type, whose harmonious lives should make that music which is the gladness of the world.

That which appears to be characteristic of a nation, whether it be worthy or objectionable, is really what millions of the units of that nation are openly or secretly cherishing; and the reverse of that is true: that which the units of a nation are openly or secretly cherishing is indicated in the character of the nation to which they belong. We have, therefore, no lack of high incentive in the sublime work which we as Sunday school teachers have undertaken. When we criticise and deplore the evil, the moral obliquity, the hardness of heart, or the simpler frailties and infirmities of public men, we certainly do help to shape public opinion to some small degree; but by the influence we exert on the young we do incalculably more for the civic and national life of the future.

Day School and Sunday School

It is true that in most of our day schools there is some direct inculcation of the duties and responsibilities of citizenship, and much that is taught there is indirectly helpful in the preparation of the citizen for his duties as such. That educationists are alive to the importance of the subject was clearly proved at the North of England Education Conference held in Liverpool last January, when Miss Geraldine E. Hodgson, D.Litt., Lecturer in Education in the University of Bristol, read a remarkably fresh and stimulating paper on 'Education in Citizenship.' It was supposed to have special application to girls. On this point Miss Hodgson said, 'I do not see that in its essence the problem differs whether we deal with boys or girls; though it is possible, probably, that some of the methods of compassing our aim may do so. Suppose we look at the thing in its crudest light, and say the girls cook the meals which enable the boys to fight, the citizenship is the same essentially, for the underlying impulse which drives both to act is—concern for the State. I suppose the root principles of citizenship are that we are "members one of another," that all *service* ranks the same with God.'

There were many good things in this paper by Miss Hodgson, and I cannot resist quoting the following, which will afford both an example of the high tone of the address, and much food for thought among ourselves. 'Women worthy of the name, . . . ordinary, average women can bear pain. They can bear it when it is intense; they can bear it when it is monotonous and gnawing; they can bear, and I think better than men can, that still commoner, but so unavoidable species, which I might call tiresome pain, whether mental or physical. Now, this being so, if women realised that by example in their own lives, far more, probably, than by precept or even guidance, they could teach children confided to them as parents or teachers, in this most necessary direction, that they could gradually inure others to that essential effort and pain without the endurance of which life is neither noble nor fruitful, the State would gain enormously. They would cut thereby at the root of the insane craving for pleasure at any cost, now common among us; they would help to stamp out the terrible desire, fostered by brainless competition, which is the root of gambling, viz., the desire so common, so widespread, to get something, if not exactly for nothing, at least for very much less than its cost-price.' Whole-heartedly we endorse that appeal. The authorities of our day schools are, I repeat, evidently alive to the importance of teaching citizenship; but if, as Miss Hodgson acknowledged, 'the best foundation of true citizenship is to be found in religion, sincerely believed in,' then it is clear that we must not neglect it in the Sunday school, for there we may do what the day school teacher may shrink from doing,—we may show the intimate connection of the ideals of citizenship with our religious principles. The day school preparation for citizenship is largely preparation in knowledge. But that, as Prof. Mac Cunn points out in his excellent manual on 'The Making of Character,' is only a portion of the necessary preparation. 'It is more urgent still that there should be preparation in morality. Knowledge alone, even if popularised to infinity, will not suffice here. It must strike alliance with those qualities of character without which it may be heedless or reckless of the common good. Hence it is that Democracy adds a new ethical, as well as political significance to the home, the school, the industrial organisation, the religious society. For it is to these it must look for the nurture of its citizens to be, so that to knowledge they may add love of country, and to love

of country active public spirit, and to public spirit loyalty to comrades and leaders, and to loyalty the integrity that abhors corruption.'

Helpful Books

I am sure that among my readers there are some teachers who would desire me to be practical, and to suggest methods and text books. As to the latter, for elder scholars there is the book by Professor Mac Cunn, already mentioned, and there are several useful manuals published by our own Sunday School Association, prominent among them being Mr. John Dendy's 'Successful Life,' a book of which I cannot speak too highly. It contains chapters on The Life of the Body, The Life of the Mind, Beauty, Power, Truth, Conscience, Work, Business, Gambling, Public Work, Influence, Friendship, Recreation, and is packed with good things. Then there are the poets, Shakespeare, Browning, Lowell, and the modern prophets, Carlyle, Emerson, and Ruskin. For younger scholars you cannot have anything better than biography. I sometimes think we do more good, and kindle more sincere desire for righteous living, when we simply tell the youngsters the story of some noble life without any embellishments, and omitting altogether any statement of 'the moral,' than is possible for us by much preaching. In biography there are vast mines of wealth. You can begin with the Bible biographies. You will find much that is helpful in Miss Frances Cooke's little books, and do not forget the Life of Kitty Wilkinson, by Miss Rathbone. Others will readily suggest themselves to you.

Engage in Active Citizenship

I go further than all this, and would urge you to encourage your scholars to engage at once in active citizenship. 'We stumble here upon the old discovery. It is by doing craftsman's work that men learn to become craftsmen, and it is by active citizenship that they learn truly to be citizens. There is no other way.' The elder scholars, if in this strenuous age they have any leisure, may at once be induced to engage in the practical work of the local Charity Organisation Society, or Civic Guild of Help. This will give them a greater intensity of social sympathy, and save them from the too common selfishness of family life. It will be good for them, as it is good for all of us, to engage in the kind of work which such institutions demand of their volunteers, and even if the prospect be not at first inviting, I have yet to learn that to do the thing that goes against the grain is not sometimes a beneficial and salutary experience.

There is another branch of active citizenship in which you can interest even the most juvenile. Unless your scholars are all drawn from the poorest section of the community, you can have a collection every Sunday for what may be called The Sunday School Benevolent Fund,[1] to be applied primarily in assisting in various ways the children of poorer families in your own district. It is astonishing how a few pence, or even half-pence, mount up in the course of a year; and when, some Sunday, you are able to tell the little people that you have out of their pence supplied a poor child with expensive surgical instruments, sent another to a convalescent home for a month or two, supplied another with special food for weeks, or that you have forwarded a substantial donation for starving children in the Khasi Hills, you may be sure of rapt attention for once, and you will make the children feel, as perhaps they never felt before, the brotherhood of man, and the holy joy of altruistic service.

Parents and Teachers Combine

There are such sublime and glorious possibilities before us that I wonder how we can ever fall into slackness and perfunctoriness, or become lukewarm and apathetic. Yet it has to be acknowledged that the labours of the Sunday school teacher, if they are to achieve their finest results, must be seconded by the parents. What do most parents expect the Sunday school to do for their children? Many, apparently, do not hope for anything from the school, because they do not insist upon the attendance of their own children. All that others seem to expect is that their children shall make a few agreeable acquaintances, or meet with some refining influences, or learn to sing, or get to know something about the Bible, or simply be

[1] Such a Fund has been established for some years at Liscard, and other schools, doubtless, have already something of the kind.

kept out of mischief while the father and mother indulge in the luxury of having to themselves the most soporiferous afternoon in the week. With a few exceptions most parents do not seem to care whether the Sunday school exists for the promotion of pleasant parties, or as a training ground for the culture of character.

Our duty, at any rate, is clear. We must make and keep the Sunday school a place where the children shall come under the influence of the best men and women in the congregation, and all that is good and great in the heroes, prophets, and martyrs of the past. If only we train the boys to feel when they go out into life that there is a little company of friends at home expecting great things of them, noting their moral successes, and applauding their practical civic sympathy; if only we send them out trained to value a thousand times more a crown earned by honest labour than a fortune gotten by fraud; if only we send them out imbued with ideals of character, prominent among which shall be those that inspire them to serve and fold to their hearts their brethren, 'to restore the lost and bind the spirit broken, to feed the widow and the fatherless,' to honour woman, to cherish self-respect, and to realise the sacredness of all their relations with their fellow human beings, we shall be doing something to 'attest that the prayer of our lips, "Thy kingdom come," is getting down to our hearts,' and we shall be helping to spread that light of God 'which shineth more and more unto the perfect day.'

THE HIGHWAY, OR—THE BY-WAY

RUPERT HOLLOWAY

It is not those incidents which spell destinies that command attention in every-day life, and the casual onlooker (whoever he may be) would have missed the point in the occurrence forming the basis of this story, even had it excited his interest; it was simply that one more comparison had been drawn in a world, three-fourths of whose miseries arise from its fatal facility to compare things.

The man with the beautiful face passed quickly along the busy thoroughfare of Fleet Street, oblivious of the impression he had made, out of sight of the one who—motionless—gazed after him, with no ordinary look of half-awakened interest, but a painfully eager concentrated expression of whole despair.

Nearly a minute elapsed, and John Andrews awakened with a start. Looking nervously round he furtively passed to a dark window where he could see his reflection. What he saw appeared rudely distasteful to him; a little squat figure was rendered almost a deformity by an ugly round face in which the only redeeming feature was a sensitive, sad mouth. With a bitter sigh he turned away and walked on, muttering audibly:

'Why am I so ugly; what ironic fate made me, who have so keen a sense of the beautiful, an eyesore to myself. How could I have deserved it?'

He moaned suddenly at a recollection. 'I used to pray as a boy that God would make me less ugly: that was all I think I ever desired for myself; and now I am this. It was funny to imagine an Almighty Being would mix himself up in my little tragedy. Yet how did I never lose faith? Have I even lost it yet?'

He held himself erect at the thought, 'What if I should change!'

It flashed across him, 'God helps those who help themselves.' It had always been so easy to him to acknowledge failure. He was a jelly-fish! He realised again with fierce regret how spasmodic his ambition was, and yet he had always remembered that the face was the index to the mind. Wherever he had got that impression he was impregnated with it. If it were true, how poorly furnished, how despicable a mind he must have! And the man who had passed him. What a noble face he had! The calm, serene eye that seemed to translate peace and humanising love; almost it was that one looked into the translucid depths of a lake and discovered its secret. There was the fine, æsthetic forehead which denoted the live intellect; the glorious outline of the chiselled features, Grecian with a spiritualised rendering; the mouth and chin that shewed such strength and ideality. He must be a world-famed artist of allegories. But no! More probably he lived in retirement yet having a firm touch on the throbbing pulse of the world, dictating, co-ordinating the fight against

the retrograde in life. Anyhow, with a face like that he must have always lived in an atmosphere of perfect understanding.

How he, John Andrews, would have liked to hear the music of his voice. Unconsciously his imagination constructed the binding tones of a cathedral organ, subdued, swelling, thundering, but with ever an intensely soothing theme. And he would never see him again ?

Why did he torment himself thus. It was easy to be philosophic. With grim humour he thought of the first law of thought, ' Whatever is, is.' All his reason was on the side of a belief in fatalism, but what good was that when his rebellious inclinations to respect everybody more than himself kept him in a state of abject misery. An illuminating thought lit up his face. Why hadn't he realised his mistake before. *He was not living in the present at all !* He continually looked forward. And to what ? It was always to be at that particular time in the future when he had accomplished something ; that task which he hoped to begin to-morrow ; always to-morrow !

' Good heavens ! ' he ejaculated, ' what a fool I have been ! ' In those times when he had done something, he was to have a glorious self-respect, yet he had never proved the theory by accomplishing anything.

Well, that would be the end of it. Either he would begin doing things straight away, or he would indulge in no more Utopian visions. He would be honest with himself.

It seemed he had become eternally wise in a single moment of time. At last he had got a philosophy of life !

This was the final test of himself ! No more discursive rambles into the byways of thought and action ; no more vain imaginings ; no inharmonious patchwork, but a brilliant illuminating pattern to be woven ! The idea affected him to tears. How much time he had lost !

Yet to-night ! How much time there was in a single night. And all ready to be spent profitably. In the search for truth, in cultivating a greater sense of beauty, in gaining knowledge and forming character.

The reason for his ugliness was so clear now. After planning ideals methodically and expressing them faithfully, how different his expression would become. It was a tolerance of vulgarities that wrote itself so large upon the features, while aspiration lit them up. For instance, he could easily stifle that particular pet vice of his of dropping occasionally into music halls ; it was a low taste, and he didn't understand in the least how he had acquired it.

No, it was too much to hope that he would ever be anything like the man he had seen that night ; he had delayed too long. Still, there might be a resemblance in time.

The well-known glare of the ' Tivoli ' attracted him ; he had come to the Strand, and his musings reached a climax. He would go in for the last time, as a final good-bye to his past folly.

He entered the vestibule, but with a momentary feeling of remorse, hesitated before taking his ticket. Was it really necessary to say ' good-bye ' in this way—to waste another night !

Looking back into the street in indecision he saw a figure passing. Surely, it was . . . . He hurried out, to find indeed the man with the beautiful face. But whatever was he doing, piloting that old woman across the street ? A wizened old dame she looked, dressed quaintly and economically in an old-world fashion. John knew he would have been ashamed to be seen with her. People would have thought she was his mother !

He crossed over the road as if compelled by a magnet, and passed as near as possible to the pair.

' Thank you, my son,' he heard the old woman say.

John saw the man look at her tenderly. ' Not thanks to me, mother, after all you've done for me. Now . . . where shall we go for the evening ? '

' *His* mother,' ejaculated John in a whisper. He hurried away. He knew now why he hadn't a beautiful face !

I have been bidding good-day to a man on the street ever so long, God help me, with an idea that he was not of much use, to look at him. I heard after our great storm in the fall that he was the main actor in saving six lives at the risk of his own. I do not patronise him now ; he has brevet rank, sudden and sure to me, among the sons of God.—*Robert Collyer.*

HEROES OF FAITH

ALBERT THORNHILL, M.A.

XIII.—Richard Baxter

EVERY nonconformist boy or girl should look back with pride to that great day, August 24th, 1662, about which we have spoken already. For was it not a wonderful thing that so very many ministers with their families were ready to face hunger and want rather than betray their consciences. It is usually said that there were two thousand who so acted. I believe that about two thousand five hundred names have been preserved of those who were silenced by that harsh law, known as the Act of Uniformity; and it is likely that if we had all the names we should find that there were nearly three thousand. Truly a grand roll of heroes of faith! since every man among them was ready to risk all for the sake of religion. These men acted as though moved by one will. That they did so act was due in a large measure to the leadership and example of Richard Baxter. Six days after the Act of Uniformity became law, and three months before its enforcement was due, Richard Baxter preached his farewell sermon, his reason for doing so being that he wished to let all ministers in England know in good time what course he meant to take. True it is to say that his way proved to be a way of the cross, and it is a grand tribute to his personal influence that so many followed him, sadly, but without complaint, along that way.

How had Richard Baxter reached a position of such great influence? Why had his example such power? There were many reasons for this personal power, but the chief were his absolute sincerity, and his unfaltering courage. He had great powers of thought and reason; but greater than these was his determination to preach that which he believed, and that alone.

Richard Baxter and the Ejection

Now the Act of Uniformity bade him say that only ministers on whom the Bishops had laid their hands were fit to preach. Richard Baxter had been ordained by a Bishop, but he did *not* believe that this was necessary, and as he did not believe it he would not say it.

The Act of Uniformity said that those who had promised to be faithful to the commonwealth before Charles II. became king should now say that that was an unlawful oath. Richard Baxter had never made that promise, but he believed that the thousands who had done so were not acting unlawfully, and so he could not consent to an act which would make them forswear themselves.

The Act of Uniformity insisted that every minister should give unfeigned assent and consent to everything in the new prayer book.

Richard Baxter had come to feel that it was wrong to bind the conscience in this way, and he had no hesitation in resisting this attempt to force fetters upon himself and others. An outline of the life of such a man will repay study.

His Boyhood

He was born in the year 1615 at Rowton in Shropshire. His father and grandfather, who had been notorious gamblers, had reduced the family from riches to poverty by loose living. His father, however, had then become a 'puritan'; which means that he had tried to frame his life upon scripture precepts. It was to a reformed home that the boy of ten came, a home in which the scriptures were daily studied, and certain prayers prescribed for the day read from the prayer book. Apart from this the training of the boy was not over-strict. He was allowed to read 'romances, fables, and old tales' as well as Bible stories, all of which his young mind drank in eagerly. He seems to have had very bad tutors: some of them drunken, others very ignorant, though all of them connected with the church as preachers or readers. This also left a lasting impression upon the mind of the sensitive boy, and doubtless made him see the need for drastic changes in the church. His ambition was to go to the University, but he was persuaded to read with a tutor at Ludlow Castle, one Richard Wickstead, a chaplain to the council there. Young Baxter found this tutor no more diligent than others had been, but he was delighted to find that he was free to use the great library at the castle. Ludlow was a rather dangerous place for an impressionable lad, and Richard Baxter only just escaped the snares. Speaking of this period

later he said that he was once nearly bitten with gaming, having won gold too easily; but he escaped by resolute obedience to his accusing conscience. Then he was persuaded by his tutor to go to London and try to make a name and fame at the court of King Charles I. But he had not the pliant spirit of the courtier, and a month's stay at Whitehall made him grow tired of the frivolity and make-believe of court life. He returned home determined to study for the ministry. He was now about twenty years old, and so sickly and ill that friends expected him to die of consumption. Indeed, his own belief was that he had but a short life before him, and it was this feeling that made him wish to spend his life in doing the utmost possible good. At the age of twenty-three we find him in charge of the newly-established grammar school at Dudley, with a licence to preach granted by the Bishop of Worcester who ordained him. While at Dudley he studied the teaching of the puritans. He then concluded that he could not repeat the form of subscription to the articles, and he agreed with the puritans in saying that the Lord's Supper should not be given to everybody, but only to those of upright life and the penitent. Later he came to believe that bishops ought not to have so much control over the clergy, but that the church should be managed as it was in the time of the apostles. From these principles Richard Baxter never swerved but he held all through life to the conviction that the way in which a church is governed matters far less than the work it does. On this point Richard Baxter was very much in earnest.

At Kidderminster

In 1641 when the Long Parliament was trying to reform abuses in the church, some Kidderminster people complained that their vicar, named Dance, was sometimes drunk, often in alehouses, and only preached once every three months. No wonder that the people of Kidderminster were notorious for their ignorance and vice. Instead of being dismissed the vicar was warned; but it was arranged that Richard Baxter, now twenty-six years old, should be the preacher and should receive some £60 per year from the vicar's income.

On and off Richard Baxter laboured at Kidderminster during the next nineteen years; and the reforms he wrought among the people have made his ministry one of the most famous in history. Even to-day, more than two hundred and fifty years after his ministry at Kidderminster was ended, his memory is cherished 'as that of a true apostle of the district where he laboured.' In a very short time, cursing ceased, brutal manners gave way to gentleness, drunkenness to sobriety; and people passing down the streets at a given hour could hear the sounds of psalm and prayer in houses where a year or two before oaths and wrangling were the rule. The name and fame of the earnest preacher who had brought about this change were spoken far and wide. From the villages for miles around the country people flocked to hear him. He wrote a book to bring home the sense of their grave responsibility to the easy-going ministers of his day. He gathered round him ministers of all denominations in a society for mutual encouragement and study and prayer.

The Civil Wars

This splendid work was interrupted by the outbreak of civil war, which split the state in twain. Baxter, like George Fox, refused to side either with the Roundheads or the Royalists. He saw faults on both sides, and did not fail to say so. For a while he resided at Coventry and preached to the garrison and citizens there. After the battle of Naseby in 1647 he became chaplain to Col. Naseby's regiment, and devoted himself to the hard task of preventing the soldiers from dividing into sects. Illness prevented him continuing this mission. But though ill he was never idle. It was at this time that he wrote a large part of one of the best books ever printed—'The Saint's Everlasting Rest.' His great humility is shown by the fact that when he was warmly praised for this and other works he replied: 'I was but a pen; and what praise is due to a pen.' We can also understand the following reply made by him to a writer who sneered at Baxter because he had not been to Oxford or Cambridge for his education: 'I have little, but what I had out of my books, and inconsiderable helps of my country tutors. Weakness and pain helped me to study how to die; that set me on studying how to live; and that on studying the doctrine

from which I must fetch my motives and my comforts.'

On his recovery he returned to his beloved work at Kidderminster, and entered into it with redoubled zeal. Those were days of grave disputes concerning what men ought to believe and how the church should be governed, and Baxter, who wished to see all men embraced in one great church, never grew weary in trying to convert others to his views. He argued in church for whole days together, weak and worn though he was, and disdained to give up lest his opponents should claim the victory.

Baxter 'Too Broad'

At length the government of Cromwell tried to settle the chief principles of religion, and sent for Baxter to advise them. Then it was that he urged that the public profession of the Apostles' Creed, the Lord's Prayer, and the Ten Commandments was all that ought to be necessary. But men were not ripe for such a simple form of faith. They feared lest it should embrace Roman Catholics and deniers of the doctrine of the Trinity, and told Baxter so. But Baxter, who had no sympathy with either, was yet tolerant enough to embrace them, and replied: 'So much the better; and the fitter to be matter of concord.'

When the great Cromwell died and no strong man was found to rule in his stead, Baxter felt the need for bringing Charles II. to England. He left Kidderminster and settled in London, where he might exercise greater influence, and did his best to induce moderate men of all opinions to put the king upon the throne. He knew that Charles was a Roman Catholic; he felt that the king's coming would bring suffering upon nonconformists and presbyterians, but he wished to prevent the country being rent asunder by another terrible war, and thought this the only way. So he tried to make terms with the king to gain freedom of conscience for all men, and was reassured when the king gave a solemn promise to uphold it.

The Broken Pledge

We know now how misleading was that promise; and how shamefully both king and bishops broke their pledged word; so that instead of men being granted liberty to know and utter and argue freely according to conscience, during the next twenty years eight thousand perished in prison because they were denied this freedom. Apart from those who died there were many more whose sufferings were very terrible, but few suffered more than Richard Baxter. In all those evil years he was their strong champion and revered leader, and his heroic example must have heartened hundreds to stand fast and endure.

When the Church party refused all suggestions of reform Baxter compiled a short liturgy, but that too was cast aside with scorn. Then came the Ejection of 1662, and we have seen how he led the way in that dark hour. Having failed to bring him into subjection by the force of a harsh law the church party tried to bribe him by making him bishop of Hereford. In this high position Richard Baxter would have been able to do a great deal for the oppressed clergy, but he refused the post because he could not consent to things as they were.

Fierce Persecution

This refusal was seized upon as a pretext for preventing him from preaching, for the church party were determined that if he did not advocate their views, his great powers as a preacher should not be used against them.

It was in this dark hour that Richard Baxter married Margaret Charlton, a young Royalist gentlewoman, who proved his faithful helpmeet for the next nineteen years. Retiring to Acton, then a London village, Baxter devoted himself to quiet study and ceaseless writing. But he was not left long in peace. He was arrested and imprisoned for keeping a conventicle, and only with great difficulty was he freed.

When the king's licence to preach, given in 1672, was withdrawn, Baxter was again imprisoned for preaching. Then he built a meeting-house at Oxenden, in the hope that he might be allowed to preach there, but it was forcibly closed after he had preached only once. All through these persecutions his health was poor, but he never wavered. In 1680, while dangerously ill, he was again arrested and dragged to prison at the risk of his life. His books and goods were seized; and he was only

allowed to return home because he was thought to be dying.

Three times in 1684 was he carried to the sessions house, though hardly able to stand, and forced to enter into a heavy bond to be of good behaviour, as though he had been a felon or a knave. Still books and pamphlets flowed from his pen. Nothing could silence him, or lessen his influence. In 1685 he issued a paraphrase of the New Testament. In this the church party thought they discovered reflections upon them, and Baxter was dragged before the brutal Judge Jeffreys and fined five hundred marks. Though seventy years old he was kept in prison eighteen months because the money was not forthcoming, and only released then because the government hoped to win him to their side—a hope that proved utterly vain, as they might have known.

His End was Peace

Happily from this point onwards the venerable saint's life was peaceful and calm. No religious leader in his day wielded such power, or was shown greater reverence, and none deserved it more. He preached and wrote to the end, and worked for the great cause of religious toleration which was so soon to be largely realised; for the people of England, grown sick and weary of the House of Stuart, summoned William, Prince of Orange, to the English throne, and one of the great acts of his first parliament was the Act of Toleration. For that Act Richard Baxter laboured, and though it was imperfect because it excluded Unitarians and Roman Catholics from its protection, it was a great step forward, and it is an apt expression of the ideas for which Richard Baxter strove and suffered.

It has been said of him that 'religion was his all in all.' In the strength of that religion he grew more forbearing as the years passed by, for he came to see that 'greater light and stronger judgment are usually with the reconcilers, than with either of the contending parties.'

You told me, Maro, whilst you live
You'd not a single penny give,
But that, whene'er you chanced to die,
You'd leave a handsome legacy:
You must be mad beyond redress,
If my next wish you cannot guess!

—*Martial.*

NOTES FOR TEACHERS

Bible Readings and Lessons for 1912

W. TUDOR JONES, Ph.D.

Introduction.—The Sunday School Association has printed a Card of Bible Readings for 1912, and it is to be hoped that it will find its place on the walls of every home and Sunday school connected with the Association. This card will be used as the basis of lessons for the year 1912. All our schools may thus find themselves, on each Sunday of the year, dealing with the same thoughts and ideals; and this fact alone may well tend to bring us into the same line of action, and enable us to possess the same great thoughts regarding the deepest principles of the kingdom of God. It is so good to be united; and we cannot be united in order to meet the enemy which prevents the coming of the kingdom of Peace and Love on the earth unless we possess the same thoughts and convictions. Not only the success of our schools but the growth of high and noble principles in the mind are bound to suffer. What a great thing it will be if we during the year 1912 are able to bring all our schools into the line of union to labour for the realisation of the principles which will bring peace and goodwill as living powers in the hearts of all teachers and scholars. Whether we succeed or not will depend partly on us, partly on you. We shall do our share; it will not be perfect, but it will be our best. That is all we ask of you. Come and join us in our attempt to make our schools nurseries of all the virtues, so that when we have passed away our children may be equipped to carry on in the future the great work of the kingdom of God through the help of the power they have obtained under us in the past.

XLVI-LVIII.—The Kingdom of God

This will be our general heading. An attempt will be made to explain some of the most fundamental principles of the kingdom. There is so much to be gained for our personalities—the right direction of our personalities—if we but grasp these principles.

XLVI.—Peace in the World

Jan. 7th.—Psalm 29^{1-2}; $^{10-11}$.

We are asked in this Psalm to give God glory and strength. It is assumed that

we are able to do this because we are his sons. To give him glory means that we are trying to give God what is his due—we are trying to see what is in him.

How often do we fail to see what constitutes the greatness of great men and women. What is it in them that is great? You cannot see this at a glance; you have to look again and again. What constitutes the greatness of the great men and women in your own town or neighbourhood? It is very necessary to know this. In the Welsh Unitarian Magazine—'Yr Ymofynydd'—it was stated that the chief inspector of schools for Wales was examining the children in a small town in Cardiganshire. Close to the place a great Unitarian minister had lived and laboured for many years. He had not been dead more than a quarter of a century; he had made a mark on the poetry and literature of his native land. And he was something more than all this: he was a great preacher and a hero. He had fed his flock with good things, and he had fought against persecution and theological narrowness. Yet none of the children of that school knew that he had ever lived! What a loss to them! Their parents could have shown them that such a great and good man was an honour to their neighbourhood. We must *see* what is in great and good people. We can glory in their great qualities. And when we do this, we get something of the very same qualities ourselves.

That is how we are to deal with God. In him there is everything that is great, good, and holy. To give glory unto God is then to rejoice that such excellences are to be found in God. The psalmist further tells us that all this is due to him. When you make a boast of the great qualities that are in great men and women you are getting a picture of what is in God. These great souls are steps for us to reach to God. God differs from all these great souls in the fact that there is ever so much more—infinitely more—of these great and good qualities in him. But as a picture of a great man enables you to know the man himself when you see him, so the picture of God in the lives and thoughts of great men and women enables you to know God. Then you say, that is something of God, and you also say, God is more than that—more than we can measure.

We are asked in the third verse to worship the Lord in the beauty of holiness. What preparations do we go through when we are asked to meet a great man? We put on our best clothes; we appear at our best. Your parents tell you, 'now, mind how you behave! Be very careful; let him see you at your very best.' That is exactly what we have to remember when we come before God in prayer, in the church, in the school. We must put on our best behaviour. Not that we are afraid of him that he has a rod in his hand. He is Love, and he wishes to pour this love into our hearts. And when we see that he is Goodness and Love we approach him in a very different way from what we should if he were a hard schoolmaster or a nasty policeman or a minister who has no time to talk to little children. 'The beauty of holiness!' What a beautiful phrase! It means that everything about him is sacred. The sacred is the beautiful. I knew a man who kept carefully for life the few things he had left which belonged to some one he loved. If he had tried to sell them, he would not have got anything for them. But to attempt to do so would be sacrilege. He would never dream of any such thing. They were beautiful to the man because they had come from some one he loved. The *heart* of some one else had passed them on to him. They had a beauty about them which no money could buy.

All the most beautiful things possess a great deal of their beauty because the soul of some one dear to you has passed them on to you. You value them, and they are worth everything to you. The holiness, the sacredness, all the good things in God, have a beauty about them which never fades. We are to try and see this. And that is what we are doing when we bend the knee before God in prayer. We try to have our souls opened to see what is in him, and ask him to give us something of the same. We are all beggars in religion, because there is no way of getting the things we need most unless we ask God to give them to us. We cannot get on without them, any more than we can live without food. If we are to grow and be well we must have food. And it is a good thing to see a child with a healthy appetite. That child will grow. And it is a good thing to see a child with an appetite for knowledge. That child will grow in mind. And it is

good to see a little child who wants more of the great things that were in the great souls of history, such a child will become good and great. And best of all it is to go directly, modestly, naturally to God the Source of all things, and ask him to give us that which is beautiful and holy.

What is the result of all this? Verse 11 will tell us. 'The Lord will give strength unto his people; the Lord will bless his people with peace.' We shall have the good and great things I have mentioned; we shall become strong, and, remember, we are strong only when we possess these good and great things: these make us strong. And what flows out of this strength is *Peace*. We then have all the same thing, and have it without quarrelling with one another for it. There is enough and to spare for us all. If I get more it does not mean that anybody else need get less. God is not a kind of person who throws a number of coins out on the road of life, and we have to make a great scramble for them. He gives to all, and there is enough to go round. To have such thoughts as these means, then, that we understand that others have to get what we are getting, and that we are always to act on this principle. Then quarrels will come to an end, and the Peace of the world will begin.

XLVII

Jan. 14th.—Isaiah 32^{13-17}.

The man who wrote these verses, and who probably wrote the first forty chapters of this book, was a very remarkable man. He spoke of the Past, the Present, and the Future. But I want you to remember that he could never have spoken so wonderfully of the things of the future had he not striven with the whole of his soul to understand the things of the past and the present. Many people do not see that this is so. Isaiah knew the history of his people; how they had rebelled against God and goodness; and how, whenever they did this, they brought calamity upon themselves. He knew, too, that in the present they were sunk so low in sin that a blight had come over everything. Thorns and briars had come upon the land. The houses of joy in the cities had been turned into dens of wretchedness; the people had been forsaken; the populous city had been deserted. Why? The people had sinned against goodness and God. Sin, he shows us, spoils everything. It not only makes men bad, but it renders them incapable of doing the work of the world. Bad men cannot be good farmers or good builders or good citizens. They have ruined their bodies and their brains; they are incapable of doing anything properly. You thus see that religion is not something to be merely in the soul. It is that, but it is also doing the best with the body, the hand, the nerves, the brain. It means training all these in order that we may turn out something of which people will not be ashamed. The badness of his people was troubling the soul of Isaiah. He saw that poverty, misery, chaos were bound to come out of it in the future. To-morrow is very largely what we make of to-day.

How can a change come about? He tells them that there is only one way. They must once more turn to great and good things—to God. And when they will do this, the Lord will pour down once more a spirit of goodness upon them; he will give them brains and common sense; he will give them what will bring peace and plenty to the land. The result of this will be prosperity. 'Then judgment shall dwell in the wilderness and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever.' What a marvellous change! Quarrelling has died away; distrust and jealousy are no more; envy is not to be found; idleness and slovenliness in work have been rooted out. Men are now quiet, enjoying their work and enjoying the fruits of their work. Instead of watching one another, they now trust one another, confide in one another, co-operate with one another. When a poor man used to be in difficulties in Wales years ago he would go to his neighbour and tell his story. The wealthier neighbour would come to his aid. Perhaps he would lend him a little money. But he used to say to the one who needed it, 'Don't tell anybody.' There was no receipt; the bond was not a written I.O.U., but a bond of affection. Perhaps we cannot deal with things in precisely the same way to-day, but we are to try to deal with all things not only from the point of view of our own good, but also from the point of view of the good of our neighbour.

Isaiah shows us that this good time will never come until we turn to good and great things—to God. When we do this, we shall be happy, and work together towards the same goal; and what a change will all this bring about in all human relationships, and in all that the hand of man touches.

XLVIII.

Jan. 21st.—Jeremiah 7^{1-7}.

Jeremiah is often thought of as a prophet of complaint, and a man, as we say, 'down in the mouth.' A prominent London Unitarian layman, a busy man who still finds time to work for our churches and schools, told the men who always see the dark side of things, 'Cheer up, Jeremiah.' It is true that Jeremiah complains much, but there were strong reasons why he should do so. The people were at a very low level of knowledge and morals; his soul was grieved to see all this. He was a man who did not palter with things; he did not try to call the bad good. But he showed the people the way of escape. There is always a need to speak plainly when people are in danger, especially when they are unaware of their danger. You do not walk at the rate of two miles an hour when you have an important message to deliver; you do not deliver the important message in a manner you repeat a trivial thing. Of course not; the message is of importance; you feel that the person is in danger, and you are full of emotion simply because you are desirous to get him out of danger to a place of safety.

That is exactly the nature of Jeremiah's message. Read the verses, and you will find that this man was commanded by the Lord—commanded by the deepest voice within his conscience—to proclaim their danger to the people. He was commanded to stand at the gate of the Lord's house to deliver his message. And the burden of his message was that the people were ruining their lives and the lives of others by their evil ways. The main evil here was quarreling with one another; they were pulling in different directions; and yet there was work to be done which needed co-operation; there was a load, as it were, to be taken to the top of a hill. How could this load be taken up if one horse pulled the cart up and the other pulled it down? That is what we find so often in the world of to-day, and unless we change all this we cannot get any real progress in the world. Jeremiah shows that kindness, sympathy, good-will are the powers which take the load to the top—which make for peace and progress everywhere. And he shews that the way to get these good and great things is to think of what we are doing and not of ourselves who do it; to think what others want and not what we like. He shows us that we must be fair, just, and kind to all. If they do these things the land will be theirs. Comfort, peace, happiness, and plenty come to those who try to think and to act as Jeremiah points out in these wonderful verses. If we are at peace among ourselves, this enables us to be fit to do something for the peace of the world. Our influence goes outside ourselves. If you throw a stone into a lake, you will find that it will make larger and larger circles until the final circle touches the very end of the lake. See how this all-important truth is illustrated in this lesson.

XLIX.

Jan. 28th.—Luke 2^{13-17}.

We are here at the beginning of a wonderful epoch—nothing less than the beginning of Christianity. The beginning of Christianity was small—it began with a baby. As you know, every baby is wonderful. This baby was Jesus. He grew to be more wonderful still. That is important for us to remember. Although all babies are wonderful; all men are not wonderful. Some may become commonplace; some may become wicked men. Others become more wonderful as they grow up. Jesus became so wonderful in his life and death that people thought he must have been a more wonderful baby than anybody else. And there is much truth in this. His mother was wonderful, and his father (Joseph) was a good man. They were known to many people. Probably the shepherds knew them well, and had heard of the birth of this child Jesus; and they were delighted. They were watching their flocks by night, and their hearts were full of song. It was not cold on those hills. The song in their hearts was so full that it was felt by them to be in the air too. If you look at a candle for a long time, and

then turn your eyes away, you may see another candle in the room. It is a kind of picture of your real candle. If you are fond of singing and listen often to your sister, you may hear her song when she is not there. We do not understand many of these things. But there is one thing I want you to remember, and it is this: the shepherds could never have heard the song coming from the air unless the song was dear to them and was present in their own hearts and feelings. You may have been in a place where there is an echo. You speak or sing, and the speech or song comes back to you. This is a wonderful song of the angels: 'Glory to God in the highest, and on earth peace among men in whom he is well pleased.' God is Love and Peace. We have to see that and believe it. We must make our boast in this. When we shall know that God is Love and Peace, we shall desire to see the things which are in God descending into the hearts of men. We shall long to see peace on earth. But we shall not get peace on earth until the people come to see that God is all this, and that if we are not something of this, we do not know God. Jesus came to proclaim this gospel of God. He lived for this; he never went out of his path to compromise; he suffered even unto the death of the cross for the kingdom of love and peace. To be a Christian is to try to do the same.

L.—Peace of Mind

Feb. 4th.—Philippians 4^{5-7}; $^{10-13}$.

There are many things in the Epistles of Paul which you cannot understand now—things about the Law and the sacrifices of the Old Testament, things about the ceremonials and customs of the Greeks and the Romans. But there are many things in Paul which children and young people can understand. When he talks to us about getting our hearts right and doing the same in life as Jesus did we can all understand it. You must really try to know as much as you can about Paul. He was a wonderful man. Tradition tells us that he was small of stature, subject to fits, emotional in his temperament, dogged in any work he took in hand. Observe how he travelled over sea and land, how he braved every persecution and imprisonment. He did this. But how could such a weak little man do all this? There was a secret power in him. All power and greatness lie somewhere besides being in the body. Last year when the teachers of the Unitarian Sunday schools went to Ascot to the annual treat which Sir Edwin and Lady Durning-Lawrence gave, Lord Roberts (who lives close by) honoured us with a visit. He is very small of stature, but do you know of a braver man? I am sorry his bravery has been in war, but he would have been brave in anything he took in hand. The power of all men, whether they are tall or short, is in the soul. To cultivate the soul is to cultivate power.

Paul tells us how important it is for us to have the power of gentleness, that when difficulties come we may not lose our heads or our hearts. Let everybody know that we shall be gentle and calm when trouble or difficulty comes. A captain who loses his nerve in a storm ought not to have been a captain at all. Wherever you look you will find that it is men who have nerve and are gentle and calm in the midst of difficulty, who can be trusted to bring us out of difficulties. Let people know that we have this virtue of gentleness, says Paul. Don't worry, he tells us. Worry kills the power of the soul. If we are gentle and possess nerve in difficulty, a great blessing will descend into our souls. This blessing is 'the peace of God which passeth all understanding.' This is something that prevents us from being like a leaf carried away by the autumn wind; it is now something of the power, peace, and calm of God as an experience in us. Then be gentle in the midst of things which try your patience, and you will get this blessing of God.

LI.

Feb. 11th.—Romans 12^{9-21}.

We are here face to face with wonderful things. It would require a volume to explain these things. We must not only read and learn off by heart such wonderful portions of the Bible: we must try to bear in mind that we too can get these great things which Paul speaks of. The great things of religion are, first of all, things to be understood; then they are things which come to us through great efforts of our minds and souls, and a

continual asking of God to grant us these. Paul shows us that they are hard things to do, but the reward is so great that they are worth the doing. It is just climbing to the summit of a great mountain. The climbing in itself is neither easy nor pleasant; we perspire; we get tired. But when we reach the summit we are well paid for it. The clear, pure air fills our lungs and makes us feel quite different from what we were when we started on the journey; the view is now so much wider in its scope and grander in its vastness than was possible for it to be in the valley.

It is thus with the great things of life—with honesty, charity, wisdom, peace. When we do these and the other great things mentioned in the chapter, we do not feel a bit the same as before. Even children know that. The good child gets more pleasure after eating half an apple and giving the other half to the little brother or friend who had none than he could possibly get by eating the whole of it when another was close by eating nothing. There is a change in the good child's face; there is a happiness in the heart. And certainly all these things are much better than the half of the apple which you did not eat. To do these glorious things spoken of by the apostle, and done by him, is the religion of Jesus. You will then see how we get by giving, and how we get stronger by helping others. Notice then that Christianity is something to be done in this world, and is a great reward for doing it here and now.

LII.

Feb. 18th.—1 Timothy 2^{1-7}.

Young Timothy is exhorted to endeavour to bring about a spirit of peace and goodwill amongst the people he came in contact with. Here again, the root of all is in God. We have to pray for all, and not only for ourselves, our families, our schools, and our churches. Timothy is asked to show that prayers and thanksgivings be offered 'for kings and all that are in high place.' It is so necessary that kings, members of parliament, others who hold high offices, should be religious men. They can do so much good, but if they do not fear God they can do so much harm. They can help to bring about peace; they can foment ill-will between nations, and this may lead to war and all its dreadful consequences. We ask God to give us good men to lead us. And when you grow up and have a vote, you must not vote for any man if you know that he is not a good man. He may be clever, but it is possible to be clever and to be bad at the same time. A good man who is not quite so clever is a better man to lead us. He may come in contact with the king; his goodness will have some influence on the king. The king will see that the people send to parliament and other offices good men—men who have the fear and the love of God in their hearts.

We are shown here further that our main object ought to be 'to lead a tranquil and quiet life and all godliness and gravity.' God, we are told here, likes this. There are storms in human life. Man can bear them by standing fast in 'faith and truth.' Faith and truth are stronger than all the commotion of the world. Difficulties will arise in the world in the future, when you have grown up to be men and women. We shall need young men and women to stand in the storm, and with calmness point out the way to people whose eyes have been blinded by the wind and the dust.

LIII.

Feb. 25th.—John 16^{31-33}.

We are given here one of the deepest conversations which took place between Jesus and his disciples. Soon after this he was to leave them. He suspected that his own end was not far off; he had witnessed during the third year of his public ministry the growing opposition to his person and teaching. Much is not recorded in the gospels of this opposition, and that much is left out is evident from the fact that the disciples too were not entirely taken by surprise when he told them on several occasions of the clouds that were gathering around him and them.

The greatness of Jesus comes out here. Even when he felt convinced that troubled times were at hand for him, still his thoughts were not mainly on himself and on what he would have to suffer, but they were on the disciples who had followed him and learnt of him for three years. Jesus saw that his work was coming to an end before he had completed the whole of it. The kingdom of God had not come,

except to a few. He knew, too, that great difficulties were awaiting the disciples in the future. Yet he was convinced that it was absolutely necessary for the good work to be carried on. Notice, on the one hand, his sincerity: he did not call the disciples to something easy—to something which could be done without the whole effort of their souls. He called them to a great and even tremendous task; he hid nothing from them. But notice, on the other hand, his great faith. Although he tells them that they would be scattered; that the great and good work he had done would seemingly come to an end, still he, even alone, would be sustained in that dark hour by the Father in heaven and in his soul. He spoke these words, he tells them, in order that in him they might have peace. His meaning is, that their very memories concerning what he was able to do in the darkest hours would enable them to do the same. If boys and girls wish to do great and heroic and good things in the future, they have to think of the great ones of the world who have already done these things. That is the value of the great personalities of the past to us. We cannot get sufficient impetus without remembering all this at times. We then see that they did great things in the midst of great difficulties. They are proofs to us that God can help man in the great storms of life. We as Christians look upon Jesus in this way, and looking at what he was and what he did, enables every young man and woman to do the same in a smaller, but in a no less real, way, He had overcome the world; they could overcome the world if they lived as he did, and trusted in the same Father of Love as he trusted. Notice then, finally, that there are difficulties and hindrances in the world to become good and great, but do not forget that these can be overcome, and notice too that when they are overcome we get a higher and deeper kind of life than we had before we overcame these. We cannot escape from these hindrances, but we need not be carried along their current like pieces of wood on a river; we can swim like a water-bird against these. Seagulls are liveliest always in a gale. New energies enter into their bodies and their wings; they seem to fly for very joy because they are mistresses of the storm.

LIV.—Fruits of Peace.

March 3rd.—Matthew 5^{1-9}.

It is important for us to remember that the good seed of peace and good-will is bound to bear fruit. We must believe this with our whole mind. Many people think that good efforts are fruitless because they do not bear immediate fruit. But nothing great grows in a day. Everything that has life in it takes time to grow. The seeds in your garden do not come up the morning after you sow them. Even small things like mustard and cress take some days before they convince you that they are alive. Apples, pears, plums, and other fruits take months to grow, and some weeks to ripen after they have ceased growing. That is the order of the kingdom of nature, and it is the order of the kingdom of God. What we have to do in the kingdom of nature and in the kingdom of God is to sow the seed and tend it. The growth does not belong to us, and it is in safe hands. You need not trouble about it: the blossom will become an apple if care has been taken with the tree and the ground; the seed will become a flower if you are careful with the ground and pull up the weeds. It is the same with the great things of love and peace. Sow them, sow them all the time. Don't mix other things with them; give fair play to them, and they will grow. They will be growing for a long time before you can know anything about them, just as seeds begin to grow underground in their roots before they begin to grow above ground.

That is what Jesus means by these Beatitudes. Notice the beautiful word 'blessed.' It is more than pleasure, and more even than happiness. Pleasure shows that your *body* is in the right trim; happiness means that your *thoughts* are in a right frame; blessedness means that your body, mind, and soul are in a right state. We taste, we experience something of what Jesus experienced. You have done your duty; you have done your best; you have not allowed any evil weed to spoil the growth of that blessedness; you lay your head down to sleep in blessedness because you have not thought any evil thing or done any evil deed during the day. When we feel like that we are in the kingdom of God; we have possessed something *above* the world through trying

to sow peace and love in the world, and doubtless others are getting the same blessedness through your efforts. But the third verse tells us that we must be poor in spirit before we can get this blessedness. That means that we want to do more and to be better; it means that we are not satisfied with ourselves—that we want to grow in mind and all good and great things. We must never let such a feeling of wanting more good things and of giving more good things to others die within us. It is a condition of our blessedness. Take the fourth verse and you will find that those who mourn are blessed. It does not mean probably those who had lost dear friends through death, but it means that there must be always sorrow in us if we do anything that is wrong. Nobody may know of it except ourselves and God; we must confess it all to him, and say we are sorry we have spoilt our blessedness through *not* doing what wanted doing or through doing what *ought not* to have been done. This kind of sorrow must not die within us, or else we cannot get the blessedness. People who are not sorry for their wrong become hard, and sooner or later they throw on one side much of the good of their lives. The fifth verse shows us that something similar takes place in the case of the meek—they shall inherit the earth. It can mean that we must not be over-anxious to get things which are of no great importance; we must not push others on one side in order to get things. There are people in the world who never think that they are trampling on other people's feelings when they try to snatch what belonged to those other people. Jesus shows a better way—a way to get higher and better things. The meek inherit the earth because everything they have has been got honestly and with due regard to the rights of others. The hunger and thirst after righteousness in the sixth verse shows a similar thought to the feeling of being poor in spirit, with this difference. Before we can get the great things presented in this verse we must feel that we have *not* got them *now*. If we do not feel this, we shall not go out in search of righteousness. It is a great hunger and thirst after the best things—things which will change us—things which will make us think great thoughts and live noble lives. The seventh verse shows us that we must be kind and merciful to all, for it is a condition that blessedness cannot come to those who are hard and unkind to anyone. And the climax is reached when it is stated that 'blessed are the pure in heart, for they shall see God.' Of course it does not mean that we see him as we see one another, but we see him in the great things we have tried to think and to do; he now reveals himself in the great things spoken of in the previous verses. Then, it is clear that the more of great and good things we think and do, the more there is of God present in our hearts. All these great things are beams from God, just as the light consists of beams from the sun. And the ninth verse shows us again that the peacemakers are blessed. Thus with Jesus all ends in union, co-operation, mutual help, good-will, and love. But we must never forget that we are to be and to do these things.

LV.

March 10th.—Micah 4^{1-5}.

Micah has many good things to tell us. In this portion you will observe that the verse under the picture on the Card is taken from this. 'They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.' I take it for granted that the picture is in front of you. Try in connection with this lesson to get as much meaning as possible out of the picture. Observe everything in it, and think on the other hand of a picture of the devastation of war. What a difference! But bear in mind that we are to do all we can to bring about this glorious state of things presented by Micah on this earth of ours.

What a glorious state will be witnessed on the face of our earth when this universal peace comes about! We are a long way off from all this, and many people cannot work for things which are a long way off. But we must remember that all the great and good things which have already come into our world were at one time in the distant future. Had it not been that good people were convinced of the necessity of our having these great and good things, we should not have had them at all. God works through men and women, through boys and girls. He has given us capacity

to *think* of peace and good-will, to see that these virtues are the only qualities which bind the world, and to be able through the help of the power he has placed in our hearts to change these ideas into actual facts on the earth. That is the deeper meaning of the coming of his kingdom, throughout the Bible. We have always to bear in mind that the kingdom of God its always coming whenever the great and good and deep things of life come. In the same way, then, as the physical world is never at a standstill, but always moving, changing, dying, and growing, in the same way are the things of that inner world of thoughts, feelings, and actions. These, too change; they grow to something better than they were before. Life is then not only a thing of ease, but a task—a task in the accomplishing of which the true pleasure and blessedness of life are to be found. We dare not forget this fact—that great and good things will never come into the world unless somebody wants them to come, unless somebody demands that they shall come. This is the great meaning of the Bible—that we should want and demand good things to come into our world. This thought must be present in our minds as early in life as possible; it must be kept steadily in mind; attention must be paid to it. Then the thought will take a fast root in the soul; it will become what we term a conviction or backbone. You see that this conviction is then a power—a power of God—in the soul which makes us dissatisfied with things as they are now, and resolved to do all we can for the coming of better things. It is of very little use to be dissatisfied with things as they are unless we do something to change the things that are. A glorious time can come into the world, but it can only come when we think for a long time what is really wanted, and then work with all our might for this which seems to us to be wanted. We must spread this gospel everywhere if we are to bring concord instead of discord, peace instead of war, the blessed fruits of peace instead of the dreadful fruits of war.

LVI.

March 17th.—Psalm 85^{1-13}.

This Psalm shows the fruits of peace in a beautiful manner. It ought to be learnt off by heart. The main points we have to bear in mind are—that we must listen to what God has to say (v. 8); we must try to understand that the voice of truth and righteousness is the voice of God; this truth and righteousness must take root in the hearts of men; and then a glorious time will come on the earth. Then men will be good and the earth will be beautiful.

It is in the way of this Psalm that God speaks to us. Wherever truth and righteousness are found something of God is found. It is just as you have observed the beams of the sun scattering the night away and beginning to illumine the hills before we see the actual sun itself. The sun itself is there, but we do not see it, still we know that it is there because the night is disappearing and the dawn is appearing. It is the same with our idea of God. We believe he is there at the back of all things. and we must never lose that belief. That belief can become stronger and stronger by seeing the true and good and beautiful things which are in the world. Much of all this can be seen in nature. It is all so wonderful. We have to know as much as we can concerning it; but there is something more important than knowing; this is wondering, admiring, reverencing. We can do much of this in connection with what is not yet known. Dr. Martineau (the great Unitarian teacher) used to lay stress on this thought in his great works as one of the chief things in religion. Think for a moment of some of the wonderful things which happen in Nature—the evening sun illumining the clouds, frail little plants with such tender stems able to pass unhurt through a great storm while your parents may be afraid for you to venture out into it; and think of yourselves and the wonder of your body and mind. We can know a good deal about these things, and it is very necessary that we should know all that can be known, but we must always remember that the *last* word has never been said about the simplest thing that lives on the earth or that swims in the sea. All is so wonderful.

The eighth verse tells us: 'I will hear what the Lord will speak.' When we listen to the voices of the things we see, and when we remember that they have always more to say, we are listening to the voice of God. It is an experience of these things, the verse tells us, which will give us peace. What a glorious thing to

possess peace in our souls and to trust the great universe and the God who works in it and who is also behind it. That is a real fruit of peace when we possess it, and we are not a bit the same as we were before we had it.

LVII.

March 24th.—Psalm 89^{14-21}.

Similar thoughts are found in this Psalm. We cannot get too much of these good things. We get a glimpse of what constitutes a happy people. If we get the blessedness of God we get happiness thrown in along with it. Here again mercy and truth are shown as all-important qualities; righteousness and truth are shown to be the foundation of the Divine kingdom. We are far yet from believing all this. We are all the time spending our energies in getting small things, and are blind to the presence of great things and to the possibility of getting these great things.

Notice once more the fourteenth verse. It contains a truth that must never be forgotten. God is righteousness and judgment, mercy and truth. We thus see that, if we are to obtain the fruits of peace, we must have something more in religion than merely knowing that God *is*. Something of his character must become ours. He is the things which the verse states, and unless we get some of the same things ourselves we cannot really know what he is. Why do you possess such an affection for your friends? Is it not because there are qualities in them which you know are the right things—qualities which you know ought to be always in you? You love your friends because they are true, good, and kind. You could not have affection towards them if they did not possess these virtues; and you could not know that these virtues were all-important unless there was something of the very same things in yourselves. It is the best in yourselves which enables you to see the best in them. There must be something in our eyes resembling the sun or else we should not be able to see the light of the sun. If then we are to know God, we must get the things that are in God, into our minds and hearts. If we had these things there could not be wars in the world, and there could not be discord between people, and there could not be any commotion in the depth of our souls. We must be after all these things. They are so vast that we cannot get them all in a day. We must begin to get them as early as possible. Every day that we neglect them we postpone the peace of the world and our own peace. We are still, without these, living on small things, and our souls are half-starved without them. Surely we are then willing to give the whole of ourselves for things which mean so much for the world and for us.

LVIII.

March 31st.—Psalm 98^{1-8}.

The same thought is found here as in the previous lesson. Notice it again, and spend your time to-day in trying to recall some of the most important points in the Lessons of the quarter. If we wish things to become our own in such a way that we shall not lose them we have to think them over and over again. I want you to remember all this in order that the most important points in these Lessons will become thoroughly familiar to you.

Try to answer these questions: (*a*) What do we mean by the Kingdom of God? (*b*) How will the peace of the world come about? (*c*) Show from the lessons how peace in the world will make people happier. (*d*) Show in which way war destroys the beauty of the world, makes it poorer, and hardens the souls of men? (*e*) How do the lessons show that peace of mind can only come through religion? (*f*) In what ways can we know God? (*g*) How do wonder, admiration, and reverence differ from knowledge? (*h*) How have all great and good things come into the world?

It is of importance to grasp these lessons before going to the next quarter, and it is ever so much easier to do this now than to attempt it at the end of the year.

LIX.—God Revealing Himself

T. M. FALCONER

Not long ago in one of our large cities an old artist might have been seen almost every night standing before his easel, brush in hand. As you stood by looking on, a rough outline would gradually assume a definite shape, until at last the beautiful face of a lady had grown out of the canvas. He would step back a pace or so and examine the picture. 'Ah! if I could

only get it, but I cannot, I cannot!' And then he would erase the picture, to begin again next night.

The face he was taking such pains to paint was that of his departed wife, whom he loved very dearly. Photographs of her he had in plenty. But none of them gave him satisfaction. Somehow they did not present to him the real woman he had known so well. In his mind was a picture of her just as he used to see her living before him—a picture of her very soul—and this was what he wanted to portray. So night after night the old artist worked away to give his mental picture outward expression on the canvas.

In the Capitol, Rome, may be seen a fine old statue which, though only discovered in the sixteenth century, probably dates from 270 B.C. It is called 'The Dying Gladiator'—

> He leans upon his hand his manly brow,
> Consents to death, yet conquers agony.

So wondrously true to life is the statue that the sculptor seems to have caught and perpetuated the faint flickering spirit of the Gaul. Yet once this beautiful work of art was a rough, dead block, to the ordinary eye a mere mass of stone. Not so to the artist—

> He sees in the hard, rough stone
> The loveliest statue the sun shone on.

Day after day he chisels away until the morning dawns when the statue is unveiled and there is the stone transformed to something so like life that you are startled as you gaze at it.

The statue and the picture which we can see and admire represent something which we cannot see, something in the mind of the artist. We call it an idea. If the idea had not been there first neither the picture nor the statue could have come into being. Every boy or girl knows that this is true. In order to do a thing properly you want to be clear in your mind about the particular piece of work to be done, and the way to do it. You cannot do sums unless you know how; you cannot play at marbles unless you know something about the game.

[A few well-chosen questions will easily obtain the above from the class. Let the children give instances freely—a great poem, a fine sonata, a magnificent cathedral existed first in the mind of the poet, musician, architect.]

So all beautiful objects made by man speak of the presence of beautiful thoughts, beautiful deeds of beautiful impulses, beautiful lives of beautiful spirits. To see the one is to know that the other, though unseen, has a real existence. Can we carry the question farther back?

It is plain that a generous deed is the outcome of a generous feeling. Who inspires this feeling? The wisest and best men tell us that it comes from a mighty unseen Power which is known by the name of God; that wherever our *better* nature expresses itself in our words, our deeds, and our lives, there it is that God surely shows himself.

Thus has he constantly been revealing himself in the history of mankind, and the greater and better men are the more clearly do they testify of his presence. Perhaps no grander and nobler being ever trod on this earth than Jesus of Nazareth. His was a most beautiful life. He went about from place to place in the land of Palestine teaching beautiful truths and doing beautiful deeds, and he himself tells us that everything he had came from his Father in heaven. His words were not his own words, nor his actions his own actions. They were God's.

Just as God revealed himself in the beautiful life of Jesus, so does he reveal himself in all that is good and true in our own.

LX.—Knowing God

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God and knoweth God.—1 John iv. 7.

Several other verses of this chapter would serve well to introduce this lesson.

We have seen that God is revealing himself in what is called our better nature. But a boy might be thinking to himself, 'How do you know that it is God who thus finds expression?' The writer of this Epistle tells us. He declares that it will grow in on us that this is God if we *do* something—if we *love* one another. Every schoolboy is aware that the only way he can get to know a piece of poetry is to learn it by heart. To know a game thoroughly he must play it and play it often. It is through doing that we arrive at all kinds of knowledge.

If I were to ask a boy who had shewn himself by some act to be mean and cowardly what courage was, some of you would quickly tell me that he was not in a position to speak on the matter, as he did not know what it was to be brave. Similarly the courageous person cannot tell what cowardice really is. It is said that when Nelson was a little boy about six years of age he stayed out all night in a lonely country district where he had been bird-nesting. His grandmother with whom he was living was greatly disturbed at his long absence, and on his return said to him, 'I wonder, child, that fear did not send you home,' to which the little fellow replied, 'Grandmother, I never saw fear.'

Of all the noble deeds men can do, those are highest and best which spring from love.

'At the battle of Zutphen, in the end of the sixteenth century, Sir Philip Sidney was mortally wounded. As he rode along the edge of the battle-field, suffering extreme pain, his attendants brought him a bottle of water to quench his raging thirst. At the moment a wounded English soldier "who had eaten his last at the same feast," and was being carried by, looked up wistfully in his face, when Sidney instantly withdrew the bottle from his lips without tasting, and handed it to him, exclaiming, "Thy necessity is even greater than mine." '—['Adam's Famous Regiments of the British Army.']

Sir Philip was a great Englishman, great as a writer and as a soldier, but this one act of self-denial overshadows all his other brilliant achievements. It was the grandest and greatest moment of his life. We feel that to do what he did at such a time was to do the highest thing a man can do. His act was an act of love.

This love is really a very big word. It is so wide in its scope that it includes all other qualities. It makes us brave, industrious, considerate, helpful. It means forgetting about self and working away to benefit others. How wonderful a thing it is has been revealed by many illustrious men and women of all ranks and professions, but perhaps most clearly and fully by Jesus. Jesus loved mankind. He put himself out of all reckoning and devoted his whole life to the work of comforting, enlightening, and uplifting his fellow-men. He knew what was best for them, and tried to impart to them what he knew. This involved a display of all the high qualities of which men are capable, for the people constantly opposed and persecuted him. They heaped upon him all the insults and injuries they could think of, but he just went right on returning good for evil, and at last died trying to save the very people who had proved themselves unworthy the sacrifice. Now a life of love like that was a sublime thing: to live it is to know the highest; it is to know something of God.

[NOTE.—The teacher should encourage the class to enumerate opportunities for loving service that ordinary daily life affords; compare the unselfishness of Sidney and Jesus with that displayed by themselves.]

LXI.—God's Will

In our last lesson we found out how every one might get to know God. Now let us try to form an idea of what he wants us to do.

1. 'When Regulus was sent by the Carthaginians, whose prisoner he was, to Rome, with a convoy of ambassadors, to sue for peace, it was under the condition that he should return to his prison if peace were not effected. He took the oath, and swore that he would come back. When he appeared at Rome he urged the Senators to persevere in the war, and not to agree to the exchange of prisoners. That involved his return to captivity at Carthage. The Senators and even the chief priest held that as his oath had been wrested from him by force, he was not bound to go. "Have you resolved to dishonour me?" asked Regulus. "I am not ignorant that death and tortures are preparing for me; but what are these to the shame of an infamous action, or the wounds of a guilty mind? Slave as I am to Carthage, I have still the spirit of a Roman. I have sworn to return. It is my duty to go. Let the gods take care of the rest." Regulus returned to Carthage and died under torture.'

Why did the noble Roman go back to meet a cruel death? It was not that he wanted to die. He was as fond of life as any man. Something within him urged him to go. He had given his word, and he felt it was better to die than to break it and live a life of disgrace. Nobody had power to order him to return. He went in obedience to a *higher* will.

You cannot help admiring Regulus. There is no boy or girl here but feels that it was the grandest and noblest thing the soldier could have done. Perhaps you could not say why the action should appeal to you so strongly, but you have no doubt that it was a fine thing for a man to set aside all worldly considerations and fearlessly do what he felt was right and good.

Now boys and girls may never perhaps find themselves in a situation so terrible as that which is recorded of Regulus, but moments are constantly occurring when they have to choose between doing their own will and the will of some other who is greater and wiser than they. The teacher sets us our lesson. We want to play. Some boys and girls can forget all about their own inclinations, and work hard to get the lessons done. You don't despise them for this because you know that it is really *better* for pupils to obey the will of their teacher. His knowledge is greater than theirs, consequently it is their duty to obey.

LXII.—Obedience to Parents

During Havelock's stay in England a gentleman went one evening to his house in compliance with an invitation. In the course of conversation Mrs. Havelock turned suddenly to her husband and said, 'My dear, where is Henry?' referring to her son, whom she had not seen during the whole afternoon. The Colonel started to his feet. 'Why, poor fellow! he's standing on London Bridge, and in this cold too! I told him to wait for me there at twelve o'clock to-day; and in the pressure of business I quite forgot the appointment!'

It was now about seven o'clock in the evening. The Colonel at once ordered a cab to be called; and as he went forth to deliver his son from his watch on London Bridge, he turned to excuse himself for leaving his visitor, saying, 'You see, sir, that is the discipline of a soldier's family.' In the course of an hour he returned with poor Henry, who seemed to have passed through the experience of afternoon with the greatest good humour.—'Dictionary of Illustrations.'

It is easy to see how strongly tempted to leave his post young Henry would be, as hour after hour passed by without his father appearing. But he managed to keep down his own desires and waited patiently until relief came. We count it to his honour that he did so.

The scholars will readily give other instances of heroic obedience:

1. The Charge of the Light Brigade.
2. The soldiers on the 'Birkenhead.'

It is a good thing then to obey the will of the teacher, parent, or any one set in authority. They are supposed to know what is best both for ourselves and those with whom we live.

But sometimes it comes to a person clearly and unmistakably that he must do a certain thing quite apart from what any one else may say. This is how it came to Florence Nightingale to go to the cold Crimea to tend the sick and wounded soldiers. It is said that at the very time the Prime Minister, Lord Palmerston, was writing to her a letter requesting her services, she was at her desk penning a note in which she volunteered her assistance. Now, however noble it may be for one to respond to an appeal or order that is given by another, we feel that it is nobler still to respond to an urge that rises within our own being, and, causing us to forget our own personal comforts and pleasures, sends us to help those who are in need or to take a stand for truth and right. This is responding to a higher will than that of man. It is obedience to the will of God, which urges us to do only those things that are good.

Cf. Mark xiv. 32–42.

LXIII.—God's Plan

In preceding lessons we have seen (1) that God is revealing himself to us, (2) that every one can get to know him, (3) that we ought to obey his will.

Now, why should we obey the will of God? Is it really best for us and for everybody else? Yes; because God has so arranged his universe that all things shall work together for good.

A few minutes should be spent on discussing 'plans.' All sensible people work upon a plan which they have thought out beforehand. The scholars will readily furnish examples. Holidays, picnics, games; houses, schools, cities, are first planned. No reasonable man would enter upon any undertaking of importance unless he had carefully planned what he

intended to do. The few questions will establish (1) the plan is devised for the good of the whole piece of work, (2) those who are carrying out the plan because of their imperfect knowledge do not always understand why certain things have to be done which apparently would be much better left undone, but they have faith in the designer and work away feeling sure that it will all come right: i.e. scholars and the tasks set them by their teachers, workmen building a cathedral, soldiers in a campaign, and boys learning a game.

Since men plan their work it is only natural to believe that God too has planned his creation. Can we see any signs of a great and wise plan according to which all things are being ordered well?

Nature reveals to us something of the Divine Design.

There was a time when people might have been excused for doubting the wisdom and goodness of the Creator, for so many dreadful things happened—famines, earthquakes, pestilences—which they could not understand, and which they consequently attributed to chance or to a God who was vindictive and cruel. Now we know that there is no such thing as chance, and that the universe is governed by what we call 'laws of nature.' Of course there is much that perplexes us, all that goes by the name of evil; but even evil is not wholly so, sometimes we can see good come out of it, and the more men think about the world the more it grows on them that all things have been wisely ordered, making for the beauty and grandeur we see around us.

The following Persian fable illustrates this.

God created the world a vast, level, barren plain, with not a green thing to be seen on it; not a flower, nor a bush, nor a tree. He came forth to view his new creation, and to adorn it with beauty; and he sent his angels to sow broadcast over the world the choicest seeds of the most beautiful flowers and trees. Satan on his black wing followed and saw the unburied seed lying all over the earth, and he said, 'This is the work of the Almighty, and I will destroy it.' So he went to work, and every seed that could be found he buried out of sight in the soil, and as if to make his work complete he summoned the rains of heaven and they fell upon the earth and saturated it, that the seed might rot away. Then with his arms folded and a malignant smile of satisfied pride he looked to see the chagrin of the Almighty when he should behold his work destroyed. But as he gazed the seed germinated; it broke through the clod, shot through the ground, and came up in forms of beauty everywhere, and the apparent ruin had become a garden of loveliness.

Just as there are signs of a great and wise plan working itself out in nature, so indications are not wanting that a benevolent purpose underlies and controls the life of mankind. It is the testimony of all history that the human race is steadily progressing onward and upward.

(*a*) Our laws are wiser and more humane than ever they were. Formerly men tortured criminals. Now we are trying to restore those who go astray. No civilised nation would treat a prisoner of war as the Carthaginians did Regulus. To-day it is recognised that the best way to make honest, helpful citizens is to improve the conditions under which folks live. Social reform is being advocated by every party in the State.

(*b*) There is more disinterested goodness evident at the present time than at any other time in the history of the world. Institutions designed to help those who are not in a position to help themselves may be seen everywhere: i.e. hospitals, guilds of help, charity organisation societies, N.S.P.C.C., and the like.

What is all this making for? Perhaps Jesus has given us the best name. Mankind is being gradually built up into a kingdom of God. The time will come when all men will get together and help each other, and then God's plan will be realised.

LXIV.—How God's Plan is to be carried out

For we are God's fellow workers.—1 Cor. iii. 9.

Here the Apostle Paul, thinking of God's great plan for building up mankind into what Jesus called the kingdom of God, tells us that we have a part to play in the work. Plainly no plan could be carried into effect without workers. A teacher may devise a splendid scheme of lessons for his pupils, but unless they set to work to learn, the scheme would be of little use. An architect

might design some magnificent cathedral, but he must have labourers to do the building. A general may conceive a flawless plan of attack upon the enemy, making the best possible disposition of his troops, but though all the right orders be issued, if the soldiers fail to do their part the battle cannot be won. So have human beings to help God to fulfil the divine plan.

[A few well-chosen questions will readily draw this conclusion from the scholars. They should be encouraged to furnish illustrations of the mutual dependence of the designer and labourer.]

The Parable of the Pounds.—Luke xix. 11–26.

In this parable Jesus teaches the great truth that men are living on earth to do God's work. Observe how the story goes: 'A certain nobleman about to depart to some far-off kingdom, calls his servants before him and endows them with power to carry on his work during his absence. In good time he will return and ask them to give an account of their doings.' The idea of the parable is obvious. God has given to human beings certain faculties which they are to use to fullest advantage. It lies with them whether they do so or not. The Almighty has left man to himself, as it were, so that he can have full freedom of action. Then he will come again for a reckoning. Thus to our care are entrusted human powers to carry on not merely our own purpose but the purpose of the Highest. What we do with these powers not merely affects our own future but has a much wider reach and deeper significance. It is shaping the future of the human race. Nay, more. Here we are on this little planet, and what we do, how we play our part, affects the right working and fulfilment of the great universal plan. It is for us then to see to it that we do our best.

History tells us that all great men have realised the importance of doing their share of God's work, and chiefest of all Jesus of Nazareth. He not only divined what his heavenly Father wanted, that all men were to get together to help each other, to form themselves into a fellowship of love, but he set to work to bring this very thing about. He not only taught beautiful truths about the kingdom of God, but he tried with all his might to establish it. He just felt that it was God's will, and that it must be right and best for the world.

We now know that all who are on God's side are sure to succeed, however much appearances point to the contrary. The life of Jesus must have seemed a failure to those who saw him hanging on the cross. But it wasn't. In all history there is no life to be seen whose success has been greater.

Speak, history, who are life's victors? Unroll thy long annals and say—
Are they those whom the world called the victors, who won the success of a day?
The Martyrs or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

Those who do what is right and shun what is wrong, who try to live the best life they know, helping everywhere, are on the winning side. No matter what happens they have God with them, and are working together with him to establish his kingdom.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.—*F. W. Faber.*

LXV.—The Spirit of Sacrifice

Note.—Gen. xxii. (Abraham and Isaac) or Judges xi. 30–39 (Jephthah sacrificing his daughter) will serve as an introduction.

Sacrifice is a giving up to God or to man something which is prized by us and costs us much to surrender.

(*a*) A boy taking the whole blame upon himself for some mischief in which others were equally involved, so that they get off scot-free.

(*b*) A friend is greatly in need of something which you claim as your own but which would fall to him if you were not in the way, and of your own accord you waive your right in his favour.

(*c*) A man foregoing all personal interests and devoting his energies and talents to help along his fellow creatures.

The class should be encouraged to give instances of sacrifice in its various forms. Direct attention to the daily sacrifice in every home around. Our parents are constantly denying themselves for our benefit. What are we doing?

The spirit of self-sacrifice is the highest acquirement of which human beings are capable. We esteem honest, industrious,

truthful men ; we admire the courageous, the clever, and the skilful ; we applaud the successful and wonder at genius ; but before self-sacrifice we are silent. It is something too great for words. We feel that it belongs to another and a higher world than this

The surrender of worldly interests in order to assist the progress of mankind is accompanied by a *joy* such as nothing else can give.

The history of the human race is made bright and glorious through the countless acts of self-sacrifice. In all ages men have been found ready to offer up their lives for the sake of a good cause :

(*a*) Patriots have shed their blood for their country.

(*b*) Martyrs have endured the rack and the stake for their religion.

The spirit of self-sacrifice is the essence of Christianity. It would seem that the life lived by Jesus from beginning to end was one long illustration of it. He apparently never thought of his own wants and comforts. By word and deed he taught that men must forget themselves and serve mankind, for only by so doing can they serve God. Jesus has shewn us that God's plan will be achieved when all men and women acquire the spirit and power of sacrifice as he revealed them. Where you see this spirit and power you see that which animated Jesus. It is the form in which the love of God expresses itself in man.

In the days of Napoleon a French corps took up its quarters close by a quiet little German village, and twice within the month was a French soldier found murdered in the woods. Heavy penalties were exacted from the villagers, and the colonel uttered terrible threats of vengeance should the like occur again. A third time was a Frenchman stabbed in the back and borne into camp by his raging comrades ; and the colonel swore that if the murderer were not handed over to him within an hour from dawn, when the camp was to break up, he would before marching burn the village to the ground. Would the murderer offer himself up ? Scarcely likely. Was no one to be found brave enough and noble enough to die for the rest ? Yes, one man, Ulrich Nebendahl. He loved the village of his birth, where dwelt his people, the old and the wrinkled, the laughing 'little ones,' and all the helpless dumb creatures with their deep pathetic eyes that knew him so well. Without saying a word Ulrich disappeared.

. . . . . .

They hanged him high upon a withered elm, with his face towards Alt. Waldnitz, that all the village, old and young, might see, and then to the beat of the drum and scream of fife they marched away.

The villagers talked and argued many a time, and some there were who praised and some who blamed. Until years later a dying man unburdened his soul, so that the truth became known how Ulrich had died to save his people.—Adapted from Jerome K. Jerome.

LXVI.—Dodola

F. J. GOULD

'TAKE them away,' said the men at the door to the mothers and fathers who brought their little sons and daughters, 'our Master does not receive children.'

But when Jesus saw it, he was much displeased, and with tender words he took the children up in his arms, and put his hands upon them, and blessed them. His eyes saw farther than the eyes of his disciples. In every child he saw a woman or a man, a helper, a servant of the kingdom of the Good.

In Thessaly, the northern part of Greece, whenever there is a dry summer, and the people are anxious at the long drought, they seek the aid of the children. The little folk form a procession, and the captain is a girl dressed in bright blossoms. They march to every well in the neighbourhood, and to every spring. At each halt they gather round the flower-girl, whom they name for the time Perperia, and, having filled bowls or pitchers from the spring, they fling the water over her,—she laughing and they laughing,—and recite these lines :

Perperia, all fresh bedewed,
Freshen all the neighbourhood,
By the woods, on the highway,
As thou goest, to God now pray,
O my God, upon the plain,
Send thou us a still small rain,
That the fields may fruitful be,
And vines in blossom we may see,
That the grain be full and sound,
And wealthy grow the folk around.

This custom, indeed, is a piece of old magic, kept up from long ages back. In

an ent days, the people of Thessaly really believed that the drenching of a flower-girl would act as a charm upon air and wind and cloud, and bring the sweet rain in cool showers down upon the thirsty earth. The belief in charms and magic passes away, but never will the elder people of our dear old world lose faith in the children. We all march together, elders and younger ; and we that grow old in the service of the Common Weal look to the children to take up the work, and to bless the world by their labour.

The same sort of custom is observed in Servia, in the south-east of Europe. In this land, the girl is called Dodola, and she is clad from head to foot in flowers and greenery, so that you can see nothing of her except her face. Dodola is the leader of a troop of girls, and they walk through the village, and stop before every house ; and the people look out eagerly, and hope for rain when they see the bustle and hear the voices of the young. At each house Dodola whirls round and round like the wind in a tempest, and the girls make a ring and trip round her, like the clouds that are borne before the blast, and this is the song they sing,—

We go through the village,
The clouds go in the sky,
We go faster,
Faster go the clouds,
They have overtaken us,
And wetted the corn and the vine.

Splash ! The village women, amid shrieks of laughter, fling pails of water over Dodola, and the girl, and her blossoms, and her herbs, and her grass, and her leaves are dripping like a shower-bath. A thunder-storm may or may not follow. But one thing is quite sure,—that the elder folk cannot do without the children.[1]

Colonel Waring felt this. Some years ago he was made Master, or Commissioner, of the street-cleaning of New York City. A pretty mess it was, too. Streets and passages were most untidy. Rubbish and litter of all kinds were strewn in the public ways. Waste rags and household stuff were thrown from windows on to the side-walk. Banana and orange peel lay on the ground, and made the path slippery and perilous. The Colonel got the street-cleaning men into order, taught them to arrive at their posts to time, and drew them up in troops and platoons at the beginning of each day, and while they stood broom in hand, and smart with white uniforms, he gave them the orders and directions for their work.

' Forward ! '

The broom-soldiers marched out to their labours, and did one of the most blessed things that ever the hand of man can do,—they made the foul places clean.

Colonel Waring could not do without Dodola.

He visited the public schools of the City, and, with the consent of the teachers, he got the girls and boys to form Street-cleaning Clubs. Each member promised and vowed to aid in ridding America of foulness and disease. Each would serve society in the group of houses, or blocks, near his or her home. Each would assist the broom-soldiers, and each would report from week to week on work done or attempted. Each would work in a cheerful, singing spirit. Here is one of their New York songs, gay in tone, though not charming in poetry !

There's a change within our City, great improvements in our day,
The street's untidy litter with the dirt has passed away,
We children pick up papers, even while we are at play,
And we will keep right on !

No longer will you see a child fall helpless in the street,
Because some slippery peeling betrayed his trusting feet ;
We do what we are able to make our sidewalks neat,
And we will keep right on !

They reported. Governments report in big books in the blue-paper or white-paper or yellow-paper cover. The New York girls and boys reported, not in blue-books, but in little ill-spelt notes, handed in to the teachers. For instance :—

Saw a man eat a banana he took the skin and threw it on the side-walk I said to him Please sir will you be so kind and pick it up and he said allright.

Again—

I saw a lady throwing from the window apple skins downstairs on a lady's head so I called up and she said she won't do it any more.

Again—

Saw man throwing an old mattrass in the street, reminded him of waste barrel, and man thanked me for the inflammation [information].

[1] See Frazer's *Golden Bough*, Vol. I. on ' Magic Art,' pp. 272, 273.

I also picked up 35 banana skins, 43 water melon shells, 2 bottles, 3 cans, and a mattrass from Norfolk Street.

Such was the way in which Dodola helped America. Such was the City Service, or Civic Service, of the girls and boys of New York.[1]

SOMEBODY & EVERYBODY

J. LIONEL TAYLER

I WANT to tell you a story: it is about Somebody who has lived in all ages and is yet a person that we all know, every one of us—you and I.

Somebody thought when very young that the world was very large—a magnificent place, great and huge and grand.

And that only the part where Somebody was born, where Somebody lived—and Somebody lived in both large and small houses—was mean and poor and very tiny.

And Somebody said, I will go out into the world and do great things, wonderful things, the very greatest things that were ever dreamed.

And Somebody thought, 'I am not like other people; the ordinary tasks of life do quite well for them, but it is quite different with me: other people, just the common people, have no desires for anything; I have: they can look after baby brothers and sisters, they can mind the house, serve behind counters, work at desks all day in dusty offices, look after father and mother at home, do little kindnesses for others,—that is quite right for them, but I have other powers.' So Somebody thought.

* * *

And Somebody became very restless and a little domineering and more than a little patronising to others, and felt not at all sympathised with, and after a while left home.

* * *

And Somebody travelled everywhere, into hot countries and into cold ones, into wild countries and others like our own, into lonely, quiet, still places where scarcely any living thing was to be seen, and into big cities, very big cities, where there were so many other people that Somebody felt very unimportant and quite alone—and this was a very funny experience—although there were such crowds of people everywhere. And Somebody only became more and more restless and more and more lonely.

And Somebody said, 'No one treats me as I deserve; I am cleverer than others, but nobody pays any attention to me; I am fitted for the best things in life, but nobody seems to care, and I feel very lonely, and *I* don't have what *I* want.'

* * *

And Somebody thought, after a long, long time had passed by, 'I think I would like to go back again to the home that I left ever so long ago. Perhaps I was wrong, it may not have been so very small, so very mean, so very dull as I used to think. I wonder.'

Then Somebody began to think that perhaps every place looked small and dreary if one did not try to be just a little happy and cheerful oneself—that perhaps by being cheerful the world would seem more cheerful too: that perhaps mother had been sometimes tired, and just a little help even, if given by Somebody, might have made things a little easier for her: that perhaps father had been cross sometimes, not because he had liked to be irritable but because there really had been ever so many worries and difficulties that Somebody had never thought about, and that these had been very hard for him to overcome.

And then—and it took Somebody a long time to learn this next thought, a tremendously long time—Somebody wondered if other people also thought that everyday tasks were always to be done by the Everybodies of the world but never by the Somebodies, and that Everybodies were never ourselves. Never. And perhaps—and this was very difficult to understand,—and grown-up Somebodies took a very long time in learning it, too; perhaps all Somebodies had to learn that they were only Everybodies after all, not any one of them a Somebody.

But little Somebody did a great deal of thinking after this big discovery, and felt even more than thought, and wondered if when all Somebodies knew, really knew, they were only Everybodies after all, if they each took their share of the work that was all about them, quite cheerfully

[1] See G. E. Waring's *Street Cleaning*, published by Doubleday & McClure, N.Y., in 1897. Colonel Waring died in Cuba, during the American-Spanish War.

and did not grumble, no matter where they lived, and tried to make the best of life for themselves and others, if life would seem and really be very magnificent *wherever* they were born and *whatever* they might have to do. He wondered if they felt that they need not travel a long, long way to find something useful and satisfying to do. It was a tremendous big thought for little Somebody to understand—a tremendous thought, and I will let you into a little secret that you must keep quite to yourself, and the secret is that it is not every big Somebody who has, even yet, discovered as much as this little Somebody had.

Little Somebody, knowing now for certain that all little Somebodies were only Everybodies,—for certain, beyond the least little quavering doubt,—began to wonder how other Everybodies felt, and tried to be really kindly to them, to all those other Everybodies without exception, and was surprised how much nicer they all became.

* * *

And little Somebody made one last great discovery, more important than all the others, especially for Somebody's own happiness.

It was that the world *is* a wonderful place, that grumbling and being cross and spoilt and selfish makes us nearly blind so that we cannot see, and the world looks a terrible place when it isn't terrible at all, and that all Everybodies want to be kindly, only they get cross and irritable like little Somebody because they are suffering from blindness too. Somebody was much more cheerful after this and helped others much more, and was *quite* contented to live and work at home, and lived cheerfully—or nearly so—ever after.

Who was Somebody? Somebody, I have told you, was really only little Everybody, and Everybody is

You and I.

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, with heroic truth in every word which thou utterest, thou wilt live happy.—*Marcus Aurelius.*

THOSE CHILDREN AGAIN!

A. V. F.

WHAT a terrible trial they are! How they do weary and worry us with their endless escapades! We should like to have them so perfect, but they will not do as *we* wish. The best of them make us tired and the bad ones try our tempers so exceedingly that we scarcely know what to do or say.

What *shall* be done with the bad children? This is a question likely to raise much discussion, for opinion on this subject among teachers, even professionals, is varied indeed.

At the outset it might be well to get a definition of 'bad child' if possible. Like a great many other terms, it is merely relative and depends, not only on the individuality of the child, but the individuality, too, of the teacher.

Lord Palmerston held that 'all children are born good.' Herbert Spencer says that 'on the whole, the opposite dogma, untenable as it is, seems to us less wide of the truth.' Professor Henry Drummond in his book 'The Ascent of Man' points out that children are the outcome of all that has gone before them, and in their short life re-enact the stages from savagery to civilisation in a modified degree. They, 'the heirs of all the ages,' are largely what circumstances make them. Where great minds are not in unison it is hardly to be expected that lesser minds will be. For my own part, I hold that children have endless capabilities for good and evil. They respond to the life around them as an æolian harp to the faintest movement of the wind. Anyone can get a sound from the piano by simply touching it, but only a skilled musician can give us its magic harmonies. Children may be likened to a musical instrument, and we, the teachers, represent the musicians.

The leading idea in one of Edna Lyall's novels is that 'men may rise above the circumstances in which they are placed.' They *may* indeed, but for every unit that does, how many tens—ay, and hundreds—do not? What we must do is to cater for the average child. It seldom falls to our lot to have dealings with either the exceptionally good or the exceptionally bad.

Very few people engaged in the mental

and moral development of the young give due thought to the grave responsibility of unfolding the human character committed to their charge, an undertaking which can be very imperfectly performed even with the aid of the most profound knowledge.

Ordinary Sunday school teachers know little or nothing about the nature of the emotions, their order of development, their functions, or where use ends and abuse begins. 'They appear to labour under the impression that some of the feelings are wholly bad, and that others are good, no matter to what extent they are carried.' This is undeniably a great mistake. These various phases presage a higher growth. Absolute indifference would be less mischievous to the children than interference frequently is at such a time. Actions perfectly normal and beneficial are perpetually thwarted. The happiness and profit of both teachers and taught are diminished, the temper of either or both is injured, and permanent estrangement is not unfrequently produced. Let us here consider a few points to be remembered in our dealings with the children.

It has been pointed out that children are greatly influenced by their surroundings. For *one hour* out of one hundred and sixty-eight we have them under our influence. Can it be expected that we shall be able to counteract all the evil influences brought to bear upon them during the other one hundred and sixty-seven hours at home, at school, abroad?

Some of them come from homes the picture of cleanliness and order, where domestic affection, consideration, and esteem enter into every action. From scholars coming from such homes as these it is only natural to expect a quiet, orderly demeanour and a polite consideration for their elders and those in authority. But we also have scholars who come from homes where cleanliness and order are variable quantities, and politeness, respect, and esteem almost unknown terms. Ought we to expect the same behaviour, intelligence, and consideration from the latter as from the former? We are doomed to disappointment if we do. Which of the two classes of scholars is the Sunday school most likely to benefit, and for whom should it exist? There seems but one answer to that question, 'They that are whole have no need of the physician, but they that are sick. I came not to call the righteous but sinners to repentance.' For one hour we can imitate the example of the Great Teacher and make for righteousness. No one can estimate the far-reaching influences of that one hour for good or, it may be, for evil. Let none expect to *see* great results from small efforts. If one is inclined to despond at the apparent want of success attending his bravest efforts (and even enthusiasts and fanatics feel like that sometimes) let him 'be not weary in well doing,' but take to heart Lowell's comforting assurance that 'Not failure but low aim is crime.' Be one of those

> 'who always marched
> Breast forward. Never doubted clouds would break,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.'

and remember that 'they fail, and they alone, who have not striven.'

One need not be in children's company very long before discovering they are keen observers, clever imitators, and subtle reasoners. They seize on the discrepancies of speech and action and are not slow to mark the inconsistencies of their teachers. Our obvious duty must therefore be to set a high ideal before the children and act up to it ourselves. 'Example is better than precept.' Do we wish the children to be patient, gentle, forbearing, 'tender-hearted, forgiving one another,' then be sure they will not be so if they see us harsh, impatient, quarrelsome. *We* must 'press on towards the mark of our high calling' if we would have the children follow us. There are endless excuses for unpunctuality, but very few good reasons. Do we desire our scholars to be punctual, then let their teachers be in time. Do we want them to be attentive during our lessons, they can have no better object lesson than seeing their teachers pay due respect to the opening and closing of school. Is there anything more selfish, thoughtless, and ludicrous than a teacher who insists on attentive silence while *he* speaks, but is ready to hold an animated conversation during the discourse of another. It would be amusing if it were not so pitiable.

Concerning the subject of lessons, reflect for a moment on the unceasing activity of a child's mind. Children are constantly observing, examining, and comparing. Every waking moment they are assimilating

knowledge and forming conceptions, and not until these processes reach maturity do they proceed to reason systematically. This restlessness of mind is a frequent cause of the restlessness of body, hence the necessity for providing variety and occupation. It is unnatural for children to be idle. Should they sit like little saints or show unmistakable signs of lassitude and weariness it is usually an indication that they have been mentally and physically 'cribbed, cabin'd and confined,' or else that the lesson is uninteresting or unsuited to their capacities. As a general rule, if the teacher is interested in his own lesson the children will not fail to be. If the children are restless it may proceed from one of two causes: either they are intensely interested or else their mental appetite has been more than satisfied. Children up to twelve or thirteen years of age, can rarely give undivided attention to one subject for more than half an hour. Some adults suffer from a like complaint.

This paper is not intended to discourage the teacher by the formidable array of the vices and virtues of childhood. Its object is to show that we cannot be too careful in our dealings with children generally, and so-called 'naughty' children in particular. The mighty oak is produced from the tiny acorn. An ocean is composed of multitudinous drops of water. Harshness begets harshness, gentleness begets gentleness. 'Children who are unsympathetically treated become unsympathetic, whereas treating them with due fellow feeling is a means of cultivating *their* fellow feeling. Do not expect from a child any great amount of moral goodness. Be content with moderate measures and moderate results. Bear in mind that a higher morality, like a higher intelligence, must be reached by slow growth and you will then have patience with those imperfections which children hourly display.' To quote Herbert Spencer again, he says 'It is not an uncommon anomaly that those who during childhood were models of juvenile goodness, by and by undergo an inexplicable change for the worse and end by not being above but below par, while relatively exemplary men are often the issue of a childhood by no means promising. Let us look at one or two illustrations of the latter. If it was his zeal and earnestness which caused St. Paul to persecute the early Christians, it was precisely those same qualities which made him such an able and devoted teacher when he espoused their cause.

St. Augustine up to early manhood was not only troublesome but even vicious; John Bunyan was by no means a youthful paragon; and, to come to still later times, we read that President James Garfield exhibited all the restiveness, apparent inattention and general delinquencies of a high-spirited lad.

As a last word to the teachers I would beg them not to claim infallibility for themselves while criticising the misbehaviour of juveniles. May they not be equally to blame for the disorder they commonly ascribe to the perversity of the children? If we teach in that fulness of charity which 'hopeth, beareth, and believeth all things,' we shall find it less difficult to be in unison with the spirit of him who, sending his rain on the just and the unjust, does not wish that one of his little ones should perish.

THE SUNDAY SCHOOL ASSOCIATION

ION PRITCHARD

A Forward Movement in our Sunday Schools

Is there a demand for what is being termed a 'forward' movement, and, if so, along what lines? I am convinced no revolutionary changes are required, and, also, that many of our well established schools which are doing excellent work would refuse, and rightly so, to alter their management and methods. There is, however, some good in a stir up if it leads only to enquiry, to self-examination, to what may be called a stock-taking, even if it results in a superintendent concluding that no new departures are required to secure greater efficiency at his school.

What are other Associations doing? The Bishop of London made two recommendations. To send out a capable director to visit the schools, and to recognise the necessity of the improved training of teachers. The Sunday School Union some years ago sent out a missionary teacher, Mr. Archibald, and many schools, some of our own,—have adopted methods

which go under his name. The missionary idea is an old one with our Association, although only very partial attempts have been made to put it into practice. The Revs. Henry Solly, Thomas Robinson, and Frederic Allen have visited schools in various parts of the country with the object of inspiring teachers with increased interest in their work, and making known the books which might assist them. The idea, but more fully developed, has been brought forward over and over again at annual meetings and has had serious consideration in committee. The matter of the cost is one of the chief difficulties. It is estimated that the expenditure for salary and travelling expenses for a three years' period, that is time to allow all the schools to be visited, would amount to £1,000; but, given the missionary of either sex, a Sunday school teacher with the authority of personal experience, one in whom our school leaders had confidence and who was able to inspire enthusiasm for the work, and efforts to raise the necessary funds would probably be successful.

In the meantime a more modest but very practical suggestion comes from our President, Rev. J. J. Wright. He held a conference at Liverpool with Sunday school teachers in May last on their 'Possibilities and Difficulties.' The meeting was well reported in the July QUARTERLY. The conference was a real conference, not a series of speeches, and its success has encouraged Mr. Wright to offer to District Unions to hold conferences on similar lines at a centre in their district where an audience of teachers can be got together.

Better training of the teacher is rather a well worn part of the 'forward' recommendations, but it is as needful for us to bear it in mind now as ever. Advocates advise courses of lectures by experienced educationalists, or better still organised classes for Sunday school teachers as in existence at the Birmingham University. There are other suggested improvements which are worthy of consideration, e.g. the International Lesson idea of schools adopting a same lesson throughout the classes, explanatory notes being provided for the teachers.

Here I should like to remind superintendents that five different lists of Biblical Readings or Lesson Schemes are now in circulation: (1) The Association Motto Card for the year, (2) Monthly Notes issued by the Manchester District Sunday School Association, (3) *The Unitarian Monthly*, (4) *The Christian Life*, and (5) The North Midland Association. It would be interesting to know in how many classes these notes, the product of much thought and labour, are being used.

Many of us feel assured that the 'forward' movement to be of real service must come as a demand from the teachers themselves. If it is possible to inspire a teacher with a love and enthusiasm for the work the training will come. Books will be sought out and read, and teaching methods tried and adopted, or adapted, to the individual needs.

Summer School Sessions have been tried and have passed beyond the experimental stage. They have proved the means of developing a real interest in the work, and instances are known of half-hearted teachers becoming whole-hearted ones and, on their return to their school, taking up the work as if they liked it.

The eighth Teachers' Session will be held at Manchester College, Oxford, next year, June 28th to July 6th, and Principal Carpenter has again promised all possible assistance in making the session a successful one. I will ask all schools to take note of this fixture and to endeavour to make full use of the opportunity afforded by sending teachers to Oxford, who will not only get much real help from the classes and conferences but will also be able to pass some of it on, on their return. This is a step in a 'forward' movement open to all our schools.

BY THE WAY

TITLE PAGE AND INDEX for Volume III. of THE QUARTERLY will be forwarded to anyone sending a penny stamp to Mr. Hare, Essex Hall. Those who intend to bind their copies should make application without delay.

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CONTRIBUTORS AND CORRESPONDENTS are asked to communicate with the Editor, 4, Ella Road, Crouch Hill, London, N.

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THE PEACE MOTTO CARD, beautifully designed by Miss Alice M. Odgers, and printed in colours, should have a large sale. On the other side are Bible Readings for the year. Notes on these lessons will appear in each number of the QUARTERLY. Sunday School Association, 1d.

Social Questions. In the Fourth Volume of the Quarterly some notes on social questions for the use of elder scholars will appear. Our contributor desires his notes to appear anonymously, but they will be none the worse for that.

* * *

Programmes.—We have been favoured with copies of the programmes issued by Men's Own Meetings, Mutual Improvement Societies, Adult Classes, and Guilds, and have been much impressed by the fertile resourcefulness of readers of papers in discovering new subjects for treatment. Of course the old stagers frequently appear, but The House of Lords has evidently ceased to afford scope for the eloquence of enterprising speakers. Here are some of the subjects which we have noted, subjects which may be of use to our readers when the time comes for another programme to be arranged: Strikes; Labour at Home and Abroad; Should the Half-Time System be abolished? Yes; The Housing of London's Workmen; Hooligans; How the Franchise was won; Does Modern Civilisation tend to increase Human Happiness; The Peter Pan Outlook on Life (a plea for the belief in fairies); A Layman's Thoughts on Faith and Doubt; An Ideal Church; The Wisdom of the Ancient Britons; Bits of China; The True Empire-Builders, who are they? A Rogue's Memoirs; An Hour with R. L. Stevenson; Novels and Novelists; The Irish Theatre; Manx Social Customs; and The Clay Books of Ancient Babylon.

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The Practical Teaching of Jesus of Nazareth, as found in the Gospel according to Luke. Rev. A. W. Fox, M.A. In this book are thirty-five Lessons drawn from passages in Luke's Gospel. The point of the passage is first given, and where there are allusions to customs of Jesus' time, explanations are given so that the incident stands out clearly before the reader. In that way much historical and even 'critical' information is given along with the interpretation of the passage selected. No one could possibly find the book difficult to read or understand: the style is simple and direct and the illustrations are altogether excellent. If the teacher did not feel equal to explaining the lesson even with Mr. Fox's notes, the point of the lesson could still be taken with the illustrations, and a very profitable lesson given. Still more would that be the case if the teacher took the trouble to look up the additional illustrations in books referred to at the end of each lesson. Most teachers know how an illustrative incident holds the attention of a class, and how much more effective it is than abstract teaching. No lesson will be dull which is adorned with the illustrations suggested, and all from books easily obtainable.

It is not to be expected that all will interpret the passages in the same way, and perhaps a little discrimination will be necessary in handling them. Lesson X., for example, on 'The Lowliness of the Truly Great' is admirably applied and illustrated, but not all would accept the exegesis of the passage nor see the same point in it. So also in Lesson XI. the interpretation of the contrast between John the Baptist and 'he that is but little in the kingdom of God' is not clear, or rather too much is read into an obscure passage. The subject of Lesson XIII., 'The Christ,' is an intensely difficult one, and whether the interpretation of Jesus' idea of himself as Messiah is the only possible one is certainly questionable. Different minds will view the passages from different points of view. Not all readers will find the treatment of 'Let the dead bury their dead' satisfactory, nor the story of Martha and Mary so easily explained as the author would have it. The great danger in such books is to read into the passages meanings which we want to get out of them, and perhaps in some cases in this book the subconscious teacher has prevailed over the conscious scholar. Considered as a whole, however, the lessons with their illustrations and their treatment of everyday questions and the problems of young growing scholars, are exceedingly helpful and cannot fail to build up the lives of those who hear them.

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The National Conference Union for Social Service recommends the study of Housing and Town-Planning, and indicates as suitable textbooks for use in a class (1) *Housing* by Alden and Hayward (Headley Bros., 1/-), and (2) *The Housing and Town-Planning Act of* 1910, by W. Thompson (King, 1/- net). A useful plan of study of the subject has been issued by the Christian Social Union.

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Britain Long Ago. E. M. Wilmot Buxton. A charming collection of rousing tales of adventure and mystic tales of faery from Celtic and Old and Middle English sources, retold by E. M. Wilmot Buxton. What were 'names' in history and literature become the living story itself of sturdy English or Danish heroes. Beowulf, Sir Bevis, Cyneherd, Guy of Warwick, Guthrum, and Richard Lion Heart find themselves side by side in legend, battle, mystery, magic, and adventure; and there are also a few old English poems translated by Rev. Stopford A. Brooke, M.A. The book contains many good full-page illustrations. Harrap & Co.

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Home University Library. Williams & Norgate, 1/-. The Civilisation of China, by Prof. H. A. Giles. This book will act as a corrective to many minds, for by sheer facts Prof. Giles upholds his right to speak of Chinese civilisation as something that was and even is. The literary style is excellent and never varies even under the pressure of ancient historical data. The book will be to many a revelation, for we learn that Chinese government is after all based on the will of the people. Neither is Chinese superstition so great as it is supposed to be, nor are their women and girls so despised as has been reported. The Chinese are, in fact, very human people, and by no means live in darkness. Every side of Chinese life is dealt with and every age of it from feudal times down almost to a few months ago. There are chapters on the various dynasties on literature and education, philosophy and sport, recreation, law and religion, and all written with intimate knowledge and stimulating comment. It is altogether the work of a sympathetic scholar, who is free from bias of race or religion,

The Home University Library should prove a boon to those who give essays to Young Men's Classes, especially if they consult the valuable list of books given at the end of each volume.

THE OPENING UP OF AFRICA, by Sir H. H. Johnston, G.C.M.G., etc. The title of this book by no means suggests the fascinating material inside the volume. It is not a manual for traders, although the commercial interest is not neglected. It is a study of the races of Africa and of the nations of Europe in their contact with them. The amount of information packed within 254 pages is enormous, and yet it is so skilfully handled that the book reads like a romance. In the first chapter on prehistoric times the student will find material and theories enough to test his special knowledge, but in the succeeding chapters any intelligent reader will eagerly follow the unfolding of the history of a vast continent. The scope of the book can be seen from the fact that the work of the Greeks, Egyptians, Semites, and Romans has to be considered, as well as that of the Moslem Arabs and a variety of indigenous tribes. Following that is the part played by Western European nations as traders, conquerors, discoverers, and missionaries. It is a living book from beginning to end, and is the work of a scholar with human interests. It will give breadth and depth to the mind of any readers.

CRIME AND INSANITY, Dr. Charles Mercier, F.R.C.P., is not a book of statistics and tables but a methodical endeavour by a man of wide and first-hand experience to shew in what crime consists, what the nature of crime is, and why certain acts, some of which need harm nobody, are regarded as crimes. Views not generally accepted, yet growing in favour, are set forth as to the nature of insanity and the extent to which it contributes to each kind of crime. It is shewn that crime may be committed as the result of a transient insanity, lasting only a few minutes or seconds, while a person may not ever be prompted to crime during lifelong insanity. It cannot be too strongly insisted upon that insanity no more necessarily leads to crime than it is a necessary ingredient in crime ; that the insane are no more necessarily, because of their insanity, to be absolved from crimes than are the sane. In the forms of insanity directly conducing to crime the writer holds that the insanity of drunkenness has first place. No doubt that idea of drunkenness being insanity would seem to many a novel and not altogether justifiable way of looking at the matter, but rather a metaphorical and illegitimate sense. But after a few moments' thought with the writer upon the related experiences one is brought to the conclusion that what he says is true, though not generally accepted. Whilst the law lays down the maxim that drunkenness is no excuse for crime, yet, when a person is charged with crime into which intention enters as a material factor, if the defence shews that he was too drunk to be capable of forming an intention the offender cannot be convicted. Those two rules are contradictory and illogical, but substantial justice is usually secured, and Dr. Mercier holds that when a man is tried for his first offence of drunkenness he should receive a punishment of such severity as to make him think twice before reducing himself again to the same state of incapacity. Feeblemindedness, epilepsy, public and private offences, and racial and family offences, all find places in this book, and the present unsatisfactory system of classifying crime is compared with a new system, which seems an improvement, coming as it does from the point of view of one who deals with actual human experience in preference to statistics and tables of convictions.

MEDIEVAL EUROPE, H. W. C. Davis, M.A., shows that medieval culture, while it was imperfect, restricted to a narrow circle of superior minds, and offered no satisfaction to some of the higher faculties and instincts, if measured by the memories and achievements that it has bequeathed to the modern world, will be found not unworthy to rank with those of earlier and later Golden Ages. The highest medieval achievements are the fruit of deep reflection, of persevering and consecrated effort, of a self forgetting self in the service of humanity and God. A book to correct a good deal of misapprehension.

MOHAMMEDANISM, D. S. Margoliouth, D.Litt. Moslems are calculated to number 15.5 per cent. of the world's population. Their numbers tend to decrease in Europe and to increase with the natural growth of the population in Asia. In Africa, the faith is being propagated among pagan tribes. The first chapter 'The Islamic World' demands the attention of all English people, seeing that half the Moslems under Christian rule are subject to Great Britain. Chapters dealing with Mohammed and the Koran; Preachers, Saints, and Orders ; Art, Literature, and Science, are full of illuminating thought.

THE ANIMAL WORLD, Prof. F. W. Gamble, F.R.S., with an introduction by Sir Oliver Lodge ; THE SCIENCE OF WEALTH, by J. H. Hobson, M.A.; HEALTH AND DISEASE, by W. Leslie Mackenzie, L.G.B. ; AN INTRODUCTION TO MATHEMATICS, by A. N. Whitehead, Sc.D. ; EVOLUTION, by Prof. J. A. Thomson and Prof. P. Geddes ; and LIBERALISM, by Prof. L. T. Hobhouse, are other books in this most admirable series.

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TRUE PATRIOTISM. Margaret Pease (The Pilgrim Press, 1/- net). This book is for the help of day school and Sunday school teachers who desire to give lessons on Peace. The lessons are well told, and in conjunction with the 'Peace' Motto Card Bible Readings of the Sunday School Association will prove exceedingly helpful. Possibly the author is too emphatic in her disapprobation of the Scout Movement ; there is much to be said for the many good elements in that movement. On sale at Essex Hall.

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MANY A LEADER of institutional activities will have wondered what has become of some of the young fellows who were his faithful lieutenants last year. Let him rejoice if he finds they have joined the evening classes which are now so plentifully provided. When they return to institutional work, as they assuredly will if their hearts and minds have been won, they will be better equipped for it than they would otherwise have been. Now if all our workers could and would undergo a course of training and study, what a splendid impetus could be given to religious and social endeavour.